THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

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Our New Missionaries.

Miss Ethel Roxy Martin

Is a daughter of the late Rev. J. E. Martin. She was born at Olena, Ill., but spent most of her early life at Reynoldsburg, O., where her father was pastor. In 1901 she graduated in the classical course at Muskingum College. She was appointed to the mission in Egypt in August of that year, sailed for her field with others on the 10th of the same month, and arrived on the 27th. She is stationed for the time at Monsurah.

Miss Margaret A. Bell

Graduated in the scientific department of Tarkio College in 1896. She was appointed by the Board of Foreign Missions, and by the General Assembly to the mission in Egypt in 1901. From the date of her graduation until a few weeks before leaving for her field she taught in the public schools in Atlantic, Iowa. Prior to her graduation she had taught for a year or more in Pawnee Academy, Pawnee, Neb. She sailed for her field in Egypt, with others going to India, on the 5th of October and arrived November 1st.

Rev. John Herbert Morton

Had his home in Allegheny, Pa., where he was identified with the Eighth church, of which the Rev. W. I. Wishart is pastor. He graduated with distinction at Westminster

MISS ETHEL ROXY MARTIN.

College and with like prominence at Allegheny Theological Seminary. In the spring of 1901 he was appointed by the Board of Foreign Missions, and by the General Assembly, to the Mission in India. A short time before setting out for his field he was united in marriage with MISS MARY EDITH JOHNSTON, of Seattle, Wash. They

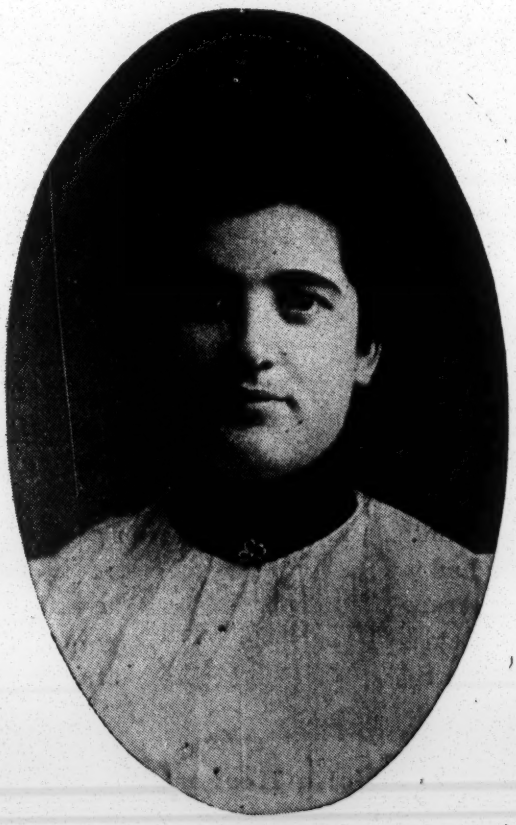
left New York for India on the 5th of October and arrived at Bombay November 16th, and in their field in the Punjab four days later.

Prof. William E. Nicholl

Is a graduate of Tarkio. He taught for a time the high school in Red Oak, Iowa. Subsequently he was employed as Professor in Tarkio College and held that position at the time of his appointment as a missionary. He presided over the Young People's Convention at Denver in July, 1900. In the spring of 1901 he was appointed by the Board of Foreign Missions and by the General Assembly to the Mission in India, with the view of his occupying a place in Gordon Mission College at Rawal Pindi as Professor. On the 10th of July, 1901, he was married to MISS CLARA BLANCHE DICKSON, of Tarkio, a sister of Miss Laurella G. Dickson of the India Mission. They sailed for their field from New York on the 5th of October, arrived at Bombay Nov. 16th, and at Rawal Pindi a few days later.

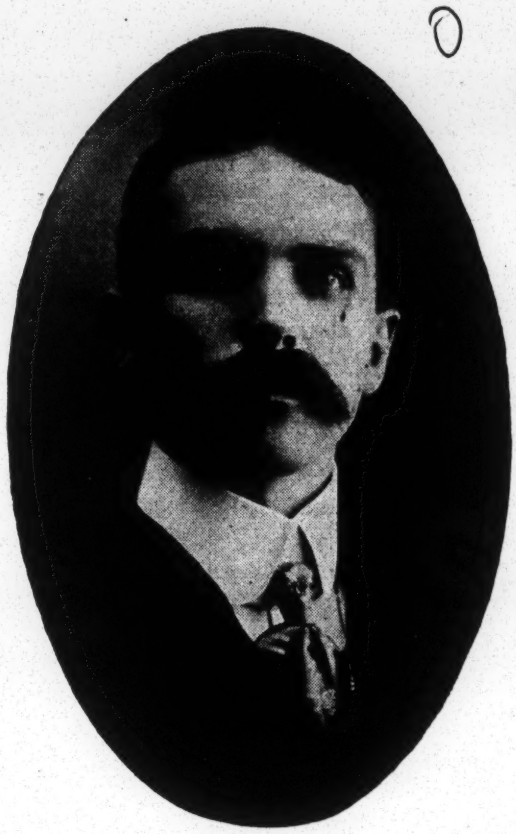
REV. JOHN HERBERT MORTON.

MISS MARGARET A. BELL.



MRS. MARY EDITH MORTON.

MRS. BLANCHE NICOLL.



PROF. WM. E. NICOLL.

9th Avenue Church, Monmouth, Illinois.

CHURCH EXTENSION.

By A. G. Wallace, Corresponding Secretary, Sewickley, Pa.

THE object of the Board of Church Extension is "to aid mission stations and congregations to obtain suitable houses of worship." It also gives aid in the erection of parsonages for mission stations. Formerly such aid was given by the irregular, expensive and very unsatisfactory method of special appeals and agents sent out to collect funds. The Board of Church Extension was established to organize this work, and secure the proper help to each worthy mission or congregation without such agencies. The General Assembly, therefore, looks to it to survey the whole field,

Building Mission Churches.

and determine the claims of the several stations applying for aid. This the Board does, gathering all possible information concerning each mission, and granting as much as seems to be necessary, and at the same time developing the spirit of self-dependence in the mission.

NECESSITY.

The necessity for this help lies in the fact that the mission work cannot be successful without a suitable place which to meet for worship, for Sabbath-school, prayer-meetings and young people's work—a place known to others, and which the mission can call its own, and have at its service all the time.

Again the missions are at first feeble and altogether unable to build churches without aid. Sometimes the missionary enters the field without knowing of any one who will have any interest in his work. As a stranger he goes in, and when the organization is effected there is still but a handful of people. What can they do alone? The Board of Church Extension is the agent of the church to give the needed help.

WHERE OUR MISSIONS MEET.

Have you thought of the kind of places in which our missions are compelled to meet until they get a church? Muncie congregation began in an old carpenter shop. The first time I preached for the Summit Avenue church, Jersey City, they met in an attic, the story below being used for a drill room, and the first story for a tobacco shop. Wharton Square, Philadelphia, met in a little hall over a saloon, until the saloon-keeper found the two things did not go together and ordered the church to get out. Kansas City, Kan. church met in a room commonly used for dances on Saturday evening. Spokane mission first worshipped in an unused store room, a part being curtained off with muslin. Some have met in a third story hall, going up to it from a dirty side street. And so I might tell you indefinitely. Can a mission succeed when meeting in such places?

MISSION WORK.

From the nature of the case the work of the Board is wherever we are planting new congregations. We go with our missionaries wherever they go; go with brotherly sympathy and Christian help. It is the Lord's work and we must sustain it wherever he indicates that a mission should be undertaken. CHURCH EXTENSION WORK IS MISSION WORK.

THE EFFECT.

When a missionary knows that he will be thus sustained he is strong; he has heart to work. When the people know they will be thus helped, they are strong to help themselves. When the people see the church going up they say, "That United Presbyterian mission will succeed, for see what it is doing." And so they also help.

WHAT KIND OF CHURCHES.

Not expensive churches. Not buildings that look as much like warehouses as anything else. But plain, comfortable, church-like, buildings, arranged for the present methods of Christian worship and work. Not too large, not too small. Look at the pictures, shown in this number of the MAGAZINE, and see if they are not just such churches as you like to see?

HOW WE DO.

Let me tell you. We say to the missionary, "Look around carefully and select a good lot." Sometimes the Secretary, or some member of the Board goes to help select the lot. Then a house is planned—and built. The work goes right along.

Thus: A missionary, Rev. S. R. McLaughlin, was sent to Canon City, Colo., close to the Rocky Mountains. Two years ago I visited the mission; there were just a few people. A lot was selected soon after. A few weeks ago Dr. Gilchrist and I visited them again. But we met with them in a beautiful brick church. Not too large, plain, but cozy and comfortable, and not costly. And over a hundred members are now in the mission.

Two years ago a missionary, Rev. W. R.

Cox, landed at Whatcom, on Puget Sound, one Friday evening, not knowing whether or not there was a United Presbyterian in the city. Dr. Gilchrist and I assisted in the dedication of a beautiful church, with rooms for all the needs of a mission, and there was a good congregation. The mayor of the city, one of the Judges and, I do not know how many of the leading people, were there.

Whatcom Church.

A little over a year ago, Rev. R. L. Lanning was sent to Everett, a city on Puget Sound, and began alone. Dr. Gilchrist was with him on a communion Sabbath, and there was a fine congregation of the best people. We both met them on a Monday evening at the pastor's house, and were delighted with them. They are now erecting a well-planned, substantial house of worship and all the city is pleased.

At Tacoma we visited a part of the city in which there is no church of any kind and selected three lots and have since bought them, and a lady missionary is already at work. We have given order for a lot to be bought in Seattle. You see we begin at the foundation.

But what shall I say more? Time would fail me to tell of the churches erected in Massachusetts, Rhode Island, New York, Philadelphia, Wilmington, Baltimore, in all the region around Pittsburg; in Toledo, Chicago, Omaha, Denver, Kansas City, Topeka, Spokane, and all along the Pacific coast; in villages and country places all over the country. There are only three or four churches west of the Missouri river erected without the help of this Board. Just about ONE-HALF OF ALL THE CHURCHES NOW IN USE in all parts of the United Presbyterian Church have been erected by the help of the Church thus given.

Are you interested? Do you think of any way in which the mission work could be more effectively sustained and advanced? Are you in sympathy with the mission work in our home field? Then note this: The appropriation to our mission stations, at the present time not paid, amounts to $36,-150.

Your help is greatly needed.

Home Mission Budget.

"Ups and Downs" of a Home Missionary.

It has been suggested that I give the readers of the Magazine a few of my experiences in Mission work. I recall many pleasant experiences connected with my work in Spokane, and the memories of these were refreshed as I met many dear friends and visited with them on my way to the coast, but I will mention only the experiences of recent date.

Three months have passed since I first beheld beautiful Mt. Tacoma, and many times has it proved an uplift, as looking upon its grandeur I am reminded of God's precious promise—Psalm 125, 1-2. Some of my friends, having heard that Tacoma was a hilly place, warned me to take my time while learning to climb. The hills are not numerous, however, but there are other "ups and downs." As we approach some of the beautiful homes, with terraced lawns and ever-blooming roses, there are often many steps to mount and difficulties to surmount. While talking with the hostess of such a home the other day, she frankly told me "she cared nothing for church or religion; her views were too liberal to consider such things." I afterward learned that she had entertained a large company of friends the night before with cards and dancing. Alas! that some are so engrossed with the cares, riches and pleasures of this life.

After climbing steps for two or three

hours, and tarrying with those who seem not to lack anything except in some instances the One thing needful, it is a relief to turn aside into the byways and enter a humble home where, although sickness and death has brought sorrow and suffering, yet those who are exercised thereby are willing to learn God's will.

One good mother, whom I found caring for a sick boy, told me the sad story of her life; how a devoted husband had been taken away, the comfortable home given up for one less expensive and, in order that the little savings might be reserved for future emergencies, how she had worked in a laundry and kept her boys in school as long as possible, two of whom are now filling positions of trust. Sickness has frequently visited this family, wakeful nights and busy days have fallen to the lot of the mother, but as I drop in from time to time to encourage her and cheer the little "shut in," I am glad to know that she is trusting in the Lord and that her faith grows stronger day by day.

I have on my list another "shut in" one whose wan face attracted me as I was passing her window. She was propped up in bed, and the door being open I entered unannounced and very soon gained her confidence. She is about twenty-eight, has two sweet little children and a husband who is doing all he can for her comfort. She had been an invalid two years and so discouraged that she refused all medical attention and seemed more concerned about her soul. I read and prayed with her and before leaving she consented to see a physician whom I promised to send (a young woman, who is willing to take charity patients, if I think them worthy.) Together we are looking after her welfare. While she may never be strong physically, I believe the light is even now breaking over her sin sick soul, and that ere long she will be guided into the way of peace. As we go from door to door we are, with very few exceptions, cordially received, and the information sought is usually given.

There are many who attend some church occasionally, but do not have a preference for any particular church. One woman said to me, "Any old church is good enough for me." Another said she did not go to church and as her husband was a Spiritualist she thought she ought to stand by him. Another admitted that she was doing wrong in absenting herself from the Lord's house, for if she attended her husband would go too.

The homes in which I find children are, as a rule, the most interesting to me. I like to get acquainted with them and, if they do not attend any Sabbath-school, I endeavor to get the consent of the parents to allow them to attend ours. Sometimes it is another thing to get the children. One mother with only one child thought she was too busy to have the little one ready in time for Sabbath-school, but when I suggested calling for her and, if necessary, giving a little assistance, she was afraid that would be too much trouble for me and immediately thought of another excuse. I noticed that the child wanted to come and determined to call later. I did so and was rewarded by having her name added to our roll.

Some of the readers of the MAGAZINE will be glad to know that we hope soon to have a second church. The field for the new work was selected some time ago and effort made to secure a suitable building. The latter was not then available, but after waiting some time arrangements were made for the purchase of a house and lot about four or five miles from the First church.

We began work there three weeks ago and the outlook is bright, there being no house of worship in that district, and the people seeming to be anxious for the Gospel. The news soon spread abroad that the "United Presbyterians had invested in property," and when I appeared on the scene I was asked if I was the missionary who was going to build the new church! I assured the people if they really wanted a church they could have one, because the First church, Women's Board, Board of Church Extension and other powerful agencies were interested in them and de-

sired to help them.

The attendance at the opening of the new Sabbath-school was thirty-eight, and there are many more to be gathered in. Thus day by day we are touching other lives, every day bringing new duties and privileges. Many problems confront us. We must know people and their environments in order to help them, and the question is often asked, "Don't you get tired hearing people's troubles, looking after strangers, the careless, etc., etc.?" Yes, we sometimes grow weary in the Lord's work, but not of it. It is a blessed work and, "in due season we shall reap if we faint not."

MARGARET J. STEWART.

Tacoma. Wash., Dec. 2, 1901

A Glimpse Into The Work of a Home Visitor.

In the work of a home visitor there can always be found the bright side as well as the dark one. The light is glorious, but the shadow seems necessary "lest we forget, lest we forget," that the Savior's love goes out always to those who are weak, and that "He is able to save to the uttermost those who put their trust in Him."

As a home visitor my work has been largely as the name suggests—whatever I may find to do or say in the homes I visit.

This work is not always easy but usually pleasant. While we turn away from some doors with a feeling of gladness and joy because we have been able to bring some help or gospel cheer to those on whom we have called, yet we sometimes turn away in sadness because we have not been able to lighten the trouble or overcome the indifference we have found. Truly we need to be "wise as servants and harmless as doves." It is not always the physical exertion put forth, but also the mental strain that often brings that worn-out feeling which home missionaries sometimes experience. We are to be "all things to all men." We meet as many different needs and conditions usually as we meet different people.

We go into a home where sorrow has entered and we try as best we can to minister God's comfort to sore hearts. During the past summer and fall it has been my privilege to bring a little comfort and to be a little help in several such homes. One day I was called to the home of one of my Sabbath-school girls whose mother had been taken away very suddenly, leaving her family of girls almost heart broken over their loss. I was glad to stay with them until the loved form was laid away and minister what comfort I could.

A few days later I was by the bedside of one whom I had visited many times and whose cheerfulness under most trying circumstances was always an inspiration. We had often read and prayed together, but today she asked me to sing some of our Bible songs. As I sang "The Lord is my Shepherd," and her feeble voice joined with mine, it seemed that we were on sacred ground, for I knew her voice would soon join with the hosts of heaven in singing the new song. Only a few days later the Lord called her and she went to be with Him.

We pass on into a home where the mother is entirely indifferent to the religious interests of her boys and girls, her chief concern seeming to be to see that they are well fed, comfortably clothed and properly behaved, seemingly losing sight altogether of the needs of the immortal soul. The mother is a believer, but has allowed worldliness so to fill her life that she forgets that the loving atmosphere of the home life should be made the point of contact where the children learn to love and obey God. The home visitor tries to help her to see that "these ought she to have done and not leave the other undone."

In the next home we receive a kindly welcome, an encouraging word and a "God bless you" at parting. This brings to us both faith and courage and we go on with more enthusiasm to the next place. Here we find the family all interested in and enthusiastic over some of the issues of the day—theosophy, Christian science, falsely so called, and other strange beliefs we might mention. Now we need a knowledge of the truth and great wisdom and tact to use it. My visits in the homes of Christian

Scientists have been both amusing and sad. A mother who leaned to this belief told of a little boy who was very naughty at times but was never punished, as Solomon advised. When I very innocently inquired why, I was told, "How foolish it would be to spank nothing."

Some time ago a sad experience came to my knowledge in the home of a Christian Scientist. Wending my way one rainy afternoon along a quiet street, looking for recruits for our Sabbath-school, I was met at a door by a pleasant-faced lady who kindly asked me to come in and rest. I soon found that she was a Scientist, and our conversation turned to that belief. She professed to have been entirely cured of a tumor and heart trouble by Science treatment. She told me of her belief in God as a Divine Principal of light and love and truth and that all the problems of life would be made plain as we came to understand the principle. About death she believed that when we reached the place of faith Mrs. Eddy had reached there would be no death. I asked if she ever offered petitions in prayer and she answered "No; when I know that 'Thou doest all things well,' why need I make any petition." At this point I was about to rise and take my leave when she bowed her head, as I thought, in prayer. Knowing their custom of silent prayer I bowed my head for a few moments, but when I looked up at her with eyes still closed and head drooping she seemed to be slipping out of the chair. In alarm I ran out of the room to summon some one and found a daughter. Together we did what we could to restore her, but without speaking or giving a sign of approaching death her spirit had left its earthly casket and gone at the call of the Divine Father. At the daughter's request I telephoned for a physician who came quickly and, on examination, said she had been dead some moments from heart trouble. Disease and death were there. That face and that scene will always stand out vividly in my memory. Her gentle manner and strong faith will always seem impressive to me. But did I hold up Christ as I should have done in those solemn moments before the soul passed from time to eternity? This has since been a serious thought to me.

Sometimes we enter a home where God's name is not known—at least not honored; where the parents are unbelievers and do not care to have the children ever go to Sabbath-school. Such a home comes to my mind, where the mother, though the daughter of a Christian minister, was an avowed infidel and kept Sabbath as her day "at home." She said if her boys wanted to go to Sabbath-school they might, but she certainly would not ask them to go. I tried to leave the thought with her that the day was coming when she would stand before the judgment bar of a just God to answer for the responsibility of caring for the immortal souls committed to her care by Him. Thank God these homes are few.

The home visitor's work takes her into many homes where there is sickness or trials of different kinds. Here she needs special grace and a heart full of sympathy for those who suffer. In these homes the service one is permitted to do is in different lines according to circumstances. Mostly it is to read a portion of God's word and to carry the sick or troubled one in the arms of prayer to the Great Physician and Burden-bearer. Oftimes the service required needs a little physical exertion. A room needs to be tidied, dishes washed, food prepared or a floor mopped, and the thought of serving one of God's little ones with even a cup of cold water makes the service sweet.

In the homes of the aged we have spent some most delightful hours. When the ear has become dull of hearing, the eye dim and the step feeble; when the limit of three score and ten has been reached or passed, what a privilege it is to carry some little comfort, to read some interesting article or bit of news, always a portion from God's word, and to unite our voices in prayer. The most tender recollections of my work will always cling around a small bare and dingy room in an old tenement house, but later in a comfortable room in the Old Ladies' Home where I have made

many calls on one of God's dear ones, an old lady of eighty-four years who lived alone.

One day when still in the rooming house I went in and found her by an open trunk and on the bed around her were strewn old letters and photographs. In her hands she held some pressed flowers from the graves of husband and son. She was living both in the past and future. While perhaps there was a shade of sadness on the dear old face because of sweet melancholy memories, still there came the look of joy as she spoke of soon going to the mansion her Saviour had prepared, where she would meet the loved ones gone before. She has since gone home and we cannot but think, "How beautiful for her to be with God." Dear sisters, remember the aged ones in your midst. Go to them often and beautiful lessons will come as you minister to them.

When we go home at night very often we are tired both in body and mind. But as we go over in retrospect the work of the day the shadows grow less and the light increases as we think of our feeble efforts being made for the Lord's work, and that He is able to raise in power what has been sown in great weakness. We know that every day brings its opportunities, and oftimes we are painfully conscious of mistakes. Perhaps "while we were busy here and there" the best opportunities slipped by and we are troubled because we did not try to do more or differently and we pray that God may over-rule it all to His own glory.

There are days of preparation or work for the Ladies' Aid or the W. M. S., and these are days of special privilege and pleasure because of companionship and fellowship with Christian women. This has been a great source of pleasure in our mission work because of the relationship established through our Ladies' Aid. We have grown to know each other so we can work in harmony and we also understand much better the need of the field. Our social life has been promoted and many homes and sick rooms have been helped and brightened. The Sabbath is not in a physical sense a day of rest for the home visitor, as there are usually five or six services she may attend regularly. It is for her, however, a day of blessing and pure spiritual enjoyment. She is privileged in being allowed to help prepare the children of today for the mission work of the present century. God needs children for His work and His plan is not complete without them. In the boys and girls of today we see, in embryo, the men and women of tomorrow. How necessary it is that we begin early to train them for Christian workers.

We have found it true, in our experience, that a little child coming into the Sabbath-school and learning there to love the Saviour has been the means in God's hands of bringing father and mother into the fold. Thus the word is fulfilled, "A little child shall lead them."

In the parable of the Great Supper the master of the house said to his servant, "Go out quickly into the streets and lanes; go out into the highways and hedges and compel them to come in that my house may be filled." Thus we go about seeking, urging, encouraging and constraining those we may meet who are out in the world to find a place in our church and Sabbath-school. New scholars are found, delinquent ones brought back and sick ones visited.

Sometimes we find parents who are indifferent and who will not promise to send their children; but more discouraging still are those who make fair promises and then do not fulfill them. While we meet some of these we meet many more who are willing and glad to send their children to the Sabbath-school. Often in these home visits the co-operation of parents is gained in securing punctual and regular attendance. Again their help is secured in the home study of the lesson. Thus the home visitor may be a medium in bringing the church life and the home life into hearty and helpful co-operation.

The home visitor can find many opportunities to scatter good pure literature in the home she visits where such reading matter is not found. Missionary intelligence

can be spread in this way, of which the future alone will show the results. It is said that Carey was first prompted to become a missionary by reading of David Brainard's consecrated life and work. Our own Missionary Magazine may be used to do a great deal of good in this way: Write, "Please return" on the outside corner and mark one of the several helpful articles you have read in it. Hand to some one it may help, and call attention particularly to the article marked. When returned pass it on to another. We have tried to do some of this in our work, but have not been able to see results from it as fully as in some other parts of our work.

As women of the United Presbyterian church we are "born to serve." The fields are already white unto the harvest and each one has her own place to fill and her own particular work to do. May we learn from Mary the lesson of loving devotion and companionship, and from Martha that of faithful attention to duty. May we be so true to our trust that at the last we may hear falling from our Saviour's lips these blessed words: "She hath done what she could." VIRGINIA CAROTHERS.

Spokane, Wash.

A Home Missionary's Experience.

The time has come when we must get rid of the idea that we cannot be missionaries unless we go to Egypt or India and that the home mission fields are *all* out West. The fields in front of our own doors are already white to the harvest. We have only to lift our eyes and look, and behold on every hand appeals for help. We find, in our own city, numbers of men, women and children who are existing in as utter neglect of the gospel as any *Hottentot* that ever lived. We find families that are hungry and wretched and miserable. We enter homes of sin and sorrow; we hear their sad story of starvation, of abuse and suffering, and we stand and wonder what we can say, we long for wisdom to direct us to give proper advice, or to speak one word, that will give peace or joy. I find homes destitute of every comfort of life. I visited a home one cold day last winter and found a sick mother seated on the floor eating uncooked oat meal and crying with hunger. The out meal was all she had and no wood to make a fire to cook it. I felt so glad that the Spirit had said to me, "Go to that home."

My first year's work as home missionary closed with November 20. It has been one of *real pleasure*, and the deepest joy of my life. During this year I have made 1348 visits. These visits have been made in homes of every kind and in all parts of the city. I have visited in homes of sickness and sorrow. I have spent many whole nights in these homes, where help could not be hired. And in this way many have been led to our mission services. I find many homes without the Bible and in many cases no one in the home can read it when given to them. To these homes I often go and read. One woman who can read a little told me one day she had been reading the Bible for herself and asked me if she was reading it right. She said, "When I read down through one column I begin and read up through the next one." I thought how long it would be before she would learn the way of salvation by reading it backward.

And yet some feel that there is no need of Home missionaries. On each Thursday afternoon a mother's prayer-meeting is held in some of these homes. On last Sabbath afternoon we were invited to go to the home of a sick man, to whom I had given a Bible, to hold a prayer-meeting. This was encouraging. I have found 167 children out of Sabbath-school. More than 100 of these are now in our Sabbath-schools. Because of the removal of families from one place to another, we have been permitted to teach the Word of God to 237 different persons during the year. Who can tell how far, through these the gospel may be carried?

The work of the mission is encouraging. The attendance is larger than ever before. We observed Thanksgiving evening at our mission chapel with appropriate anniversary exercises. One year had passed since the dedication and we felt that the Lord had

indeed been mindful of us and we believe He will bless us still. Pray that the Home missionaries may be faithful.

ALICE MARLIN.

Bloomington, Ind.

The Board of Ministerial Relief.

BY JAMES D. FERGUSON, Secretary of Board.

THE courtesy of the Editors of the Women's MAGAZINE has granted to the Board of Ministerial Relie an opportunity to lay before its many readers a brief account of the Board—its work, its needs and its claims upon the beneficence of the church at large.

Previous to the year 1873 there had been a fund known as the Aged Ministers' Fund of the United Presbyterian church. The General Assembly of that year resolved that a Board of Ministerial Relief should be organized, and elected as directors Rev. J. B. Dales, D. D., Rev. W. W. Barr and Messrs. William Getty, John Alexander, Henry Harrison, James McCandless, Thomas Stinson, James Brown and James P. Hanna, all venerated names in our church. Of this number Dr. Barr, the honored secretary of the Board of Foreign Missions, alone survives. Dr. Dales was the first President, continuing in that office until his death in 1893. James McCandless was the treasurer from the beginning of the Board until his death in 1895. Dr. Barr was the first secretary. These brethren laid a foundation for the work and gave it an impetus which has resulted in good from the beginning of the operations of the Board.

There is small need of taking up time to prove the advisability and necessity for such work as this Board undertakes. In the language of its constitution it is, "The relief of disabled and superannuated ministers and the widows and orphans of deceased ministers of the United Presbyterian church." The very first organization of the Apostolic church was for the relief of the poor. It started on its benevolent work soon after the day of Pentecost, before the apostles had left Jerusalem, while Paul was yet a persecutor, before Stephen had suffered martyrdom. The first methods of distributing the common funds among the needy having given rise to murmuring and complaint, the apostles directed that the brethren should look out and set apart seven men for this special work, so that the apostles themselves could devote their time to the ministry of the word. Soon after we find Stephen and Philip actively engaged as evangelists, but it is plain that their first office was to distribute to the wants of needy members. There is abundant evidence also that, under the Jewish administration, in the times of its greatest purity, those who ministered in the temple of the Lord were, throughout their lives, the wards of the nation.

Following such examples, which appeal so strongly to our sense of what is just and right, should not the Board be amply sustained in its work of providing for the necessities of aged and disabled servants of the church and their needy families? It is only the necessities that can be supplied by the very moderate allowance that can be made in any case, which is, at the outside, $250 per year, and this amount was granted for the first time this year. Previous to the present year the maximum grant in any case was $200 per year.

The Board submitted to the last General Assembly these propositions:

First, to increase the maximum allowance per year from $200 to $250.

Second, to make a new class of beneficiencies as follows: That any honorably retired minister who has reached the age of seventy years and who has been engaged in the service of our church as a missionary of the Foreign, Home or Freedmen's Board, or as a pastor or stated supply for a period of not less than thirty years, shall be en-

titled by such service to draw from the Board of Ministerial Relief an annual pension for his support on certifying his need to his Presbytery.

These propositions were approved by the Assembly and their adoption has resulted in a considerable increase of the payments by the Board already, and the prospect is that they will still further increase in the near future.

Seven new names have been added to the roll of beneficiaries during the present church year and a number have had their annuities increased. To meet these increased expenditures no special measures have been adopted. The Assembly made an appropriation for the present year of $10,000. If the Presbyteries raise this amount there will be no lack of funds.

Surely when we remember the self-sacrificing labors of so many of our ministers, the many calls made upon their meager salaries, the impossibility, in most cases, of providing for the years of old age, sickness and need, and the liability of their families being left in destitute circumstances by their death, we must feel that the calls of this Board on their behalf should, under no circumstances, be disregarded.

The claims on our benevolence are many and earnest and constant, but there are some which are by their nature paramount.

This Board is surely one of these. Its officers and members feel that they are entitled to the help of the whole church in making comfortable the latter years of her faithful servants and in keeping those dependent on them from the pinch of poverty. While the women of the church are doing noble work in their contributions to the Foreign, Home and Freedmen's Boards, let them not forget the aged ministers, the widows and the orphans who look, for the supply of their needs, to the Board of Ministerial Relief.

Our Home Mission Work.

By Alex Gilchrist, Sec. Board of Home Missions.

MORE urgent than ever before is the call to our church today to rise to the missionary enterprise with faith and vigor. Distinct and emphatic is this call in our own land. There is evidence that our church is becoming more deeply interested in our Home Mission work, but all will admit that there is still need of a juster appreciation of its importance and greater zeal in the prosecution of this work.

I. A VIEW OF THE FIELD.

In considering this subject it will be helpful, first of all, to take a general view of the field of our home mission work. The first thing that impresses us is the vastness of the territory in which we are at work and which awaits complete evangelization. The whole of this great country in all its length and breadth, with its vast and rapidly increasing population, is the sphere of our church's influence from a home mission point of view. In the matter of bringing this land entirely under the influence of the Gospel we have the same right and, according to our ability, the same obligation as any evangelical denomination. As yet we have occupied but a very small portion of this great field. It is impossible to describe the work that remains to be done.

The variety of conditions which the field presents is worthy of note. There are great cities and sparsely settled rural districts; old communities and new; centers of wealth and culture and regions of poverty and ignorance; multitudes of our own people living and dying without Christ, and hundreds of thousands of foreigners with false faiths or no religion at all. In addition to this are open doors in every part of the land and the cry of spiritual need in many neglected regions. These are the conditions that indicate the work that needs to be

done by our church and that should inspire to prompt and heroic effort.

2. A VIEW OF THE FORCES.

In the great field of our home mission operations we must reckon with the mighty forces that are at work. There are forces that hinder. Flagrant sin abounds in all its forms. National, social and personal iniquity exists to an appalling degree and stands squarely in the way of the advancement of our work. Unbelief is still making it impossible for divine grace and truth to do many mighty works. Spiritual indifference is a formidable barrier to the Gospel, and worldliness, so wide-spread and rampant, is a serious impediment to the church's growth and power.

But these things should not discourage effort. On the contrary they should serve to stimulate to more aggressive work. And besides, it should be remembered that there are forces at work that help. The conquering Christ is with His church, and iniquity must give way before Him who came to make an end of sin. The Holy Spirit who changes the unbelieving heart and overcomes the spirit of indifference and worldliness, is an invincible power in the church. The earnest and growing missionary spirit of our church is a power that makes for advancement. The good name and high standing of our church in this country, its numerical and financial strength, are favorable to larger and more extended work. The divine energies that operate in and through the church are mightier than all the forces of evil.

3. A VIEW OF SOME FIGURES.

A few figures will help to show the present condition of our Home Mission work. There are at present 232 stations on the list of home mission congregations, the largest number in the history of the work. Of these 14 are strictly new missions, some of which are not yet organized. The membership of the home mission congregations last year was 18,014. There was a gain in membership of 1,250, by profession, and 1,451 by certificate, a net gain of 1,395. The contributions of these congregations for the salaries of their ministers were $90,693, and for the Boards of the church, $20,272. If the whole church would give as liberally in proportion to their means as do the home mission congregations, a much larger sum would come into all the treasuries. The appropriation to this work for the present year is $100,550, and every dollar of it is needed. Moreover, the church is perfectly able to raise it all. It should be borne in mind also that this is a solemn pledge which the church should not fail to redeem. The so-called quota is not an authorized standard of giving, nor is it a proper one, except in cases where it happens to be the full measure of ability. Conformity to the divine standard would secure to all our work vastly more than is called for by the appropriations.

4. A VIEW OF THE FUTURE.

It is impossible to forecast the future of our Home Mission work with any degree of accuracy, but it is a work that reaches into the future as far as the lines of our country's life shall extend. What shall be our church's part in the stupendous work of thoroughly christianizing this land? It is our privilege to have a very important share in this mighty task that has been assigned to all the churches of Christ in common. In this, as well as in every duty, let not our church falter or fail but move forward with fidelity and devotion to her divinely appointed mission. The future growth and strength of our denomination will depend very largely upon the zeal and energy with which our Home Mission work is pressed. As proof of this let it be noted that about sixty per cent of all our congregations are the fruit of this work. The period of pioneer work has not yet passed. Just now new fields are opening up on every hand and, if we are to have a place in them in the coming years, it is necessary that we enter them without delay. Faithfulness to our divine Lord requires this and a proper regard for the multitudes in our land who know nothing of the precious benefits of the Gospel demands it. The planting of our church in every part of this great land as a means of bringing to perishing souls the word of eternal

life is the work to which we are committed by the high calling of God. It should enlist the deepest sympathy of all our people, call forth their earnest srayers and receive their most liberal support. In such service will be found unspeakable reward and thus will Christ be glorified.

Parsonage Work.

By Mrs. G. W. McDonald, Sec. Church Extension and Parsonage Fund.

THE work of building pargonages for our missionary pastors and their families is true missionary work and will certainly appeal to every woman's heart. In many places the necessity for the parsonage arises almost as soon as for the missionary and the church building. Hence, giving to this department should be considered *missionary* work.

The funds of this branch of our women's work are not intended for congregations in general, but for mission stations, and in some cases for struggling congregations that have met with reverses. The object, therefore, is to aid, by making loans on approved security, in the erection of suitable houses for residence of the pastors of such congregations as require aid from the mission funds of the church. These loans are re-paid to the Women's General Missionary Society in a specified number of years, arranged for at the time each loan is made, and are made under the rules that govern the General Assembly and Board of Church Extension.

When we speak of our Women's General Missionary Society building a parsonage it does not mean that the society has given the full cost of the building. The rule is that the Board grants as a loan at a low rate of interest only what the congregation cannot possibly raise for the work.

Every parsonage built has its own happy story. Here is the testimony of one congregation: "The chief reason for our application to the Women's Board for aid to build a parsonage was the absolute need of a permanent and suitable house for a pastor. There were numerous times when no house of any kind could be had. The first year our pastor was with us he moved four times in the endeavor to get better accomodations But now we have a comfortable and commodious house with no worry to the pastor."

Location is another point worthy of consideration. It is a difficult task for a pastor to get to church if he unfortunately lives at a great distance away. Says another; "We are very much pleased with our investment; the congregation has never felt it a burden, and we always hold the Woman's Board in great esteem in our hearts for their noble work."

When a congregation has decided to make application for a loan the trustees should send to the parsonage secretary for an application blank. This blank should be carefully filled out, as an omission in this may cause some delay in the granting of the loan. It should then be presented to the Presbytery of which the congregation is a part, and should always have the endorsement of the superintendent of missions. If approved by Presbytery and superintendent of missions it is ready to be submitted to the Board of Church Extension for its endorsement, and with the action of this Board noted on the application it is forwarded to our Board of Directors. Here final action is taken and if there are funds, and the congregation will comply with the rules governing parsonage grants, the loan is made. With the transfer of the application to our Board all the responsibility of the Board of Church Extension ends. The plans and specifications of the building must always be sent with the application.

The security required is a first mortgage on the property with accompanying bond, and in some instances notes maturing at certain intervals are also used for sake of convenience. As each state has its own

code of laws regulating conveyancing and mortgaging of real estate the legal papers must be prepared in the state where the parsonage is located and in accordance with its laws. We also require an insurance policy for the amount loaned, containing the following clause: "Loss, if any, payable to the Women's General Missionary Society of the United Presbyterian church of North America, as its interests may appear." The policy should also have a "mortgage clause," "lightning clause" and "gasoline stove permit." All the legal papers must be prepared by a competent attorney and accompanied by his certificate setting forth that the title is good, that the mortgage is a first lien and is executed in accordance with the state laws.

The General Assembly requires that aid for parsonages shall be subject to the rule governing church property; that is, that the deed shall contain a trust clause or a declaration of trust must be made by the congregation to the effect "that in case of the perversion of the money, the alienation or failure of the congregation, the title shall rest in the trustees of the General Assembly."

We would impress upon any congregation contemplating building a parsonage and desiring a loan, not to expect the money as soon as the application reaches the Women's Board of Directors. The loan is not paid to the trustees until the security has been approved by our attorney and the Board. And under no circumstances should a congregation begin building until the loan is granted and the trustees have expressed a willingness to the Board to comply in every detail with rules governing these grants, and until after the legal papers have been placed in charge of a competent attorney.

Although societies have contributed very little in proportion annually to this department it should be a matter of thanksgiving that no application has ever been refused on account of lack of funds in our treasury. In a few cases action on applications was deferred until the condition of the treasury would warrant the granting of loans.

We should not be unmindful of the fact that the Thank-offerings each year have done much to supplement the contributions in this department.

A large number of our women's and Junior societies do not designate any part of their regular funds to this department? Are you not interested in your work for the homeless missionary? And will you not manifest your interest by designating some part of your contributions to the Parsonage Work?

This work has been a strong factor in strengthening our United Presbyterian church in many difficult fields. We built our first parsonage in 1888. Since that time we have assisted sixty congregations at an outlay of $86,000.

When the final payments have been made to trustees on grants promised this year to date Jan. 1, 1902, our parsonage funds will be overdrawn. Several applications are now passing through the regular channels before reaching our Board. Action on four others was deferred at December meeting for these financial reasons. For special reasons in each case these are very needy applications and if not granted soon will endanger losses to the congregations.

To our sisters in congregations who have not been giving to this work and whose pastors are living in comfortable homes at convenient distance from the church we bring the subject of giving to this department specially before you. Think of the disadvantage to the work and to the pastor in a new congregation presenting one of the above applications when we tell you the congregation is located in one of the industrial towns, and the pastor has not been able to find a house to live in the past year within a distance of twelve miles and is thereby compelled to travel this distance by two lines of street cars every time he conducts his church services or visits his people in that community!

To congregations intending to make application for parsonage loans, we would refer them to our new leaflet on Parsonage Work for fuller information as to the several steps to be taken, from the time the

congregation resolves to ask for a loan to granting of it, the forwarding of the money by our treasurer and the erection of the parsonage.

Editorial.

O far off rose of long ago,
An hour of sweet, an hour of red,
To live, to breathe, and then to go
Into the dark ere June was dead!

Why say they: Roses shall return
With every year as years go on?
New spring-time and strange bloom, my rose,
And alien June; but thou art gone.

—*Josephine Preston Peabody.*

At this season of joyous greetings, we are glad to wish the readers of our MAGAZINE a Happy New Year. Such anniversary times have their sad moments, as we recall past scenes never to be re-visited, friends whose faces we shall not again in this life welcome, opportunities for being kind or doing good which, perhaps "one little year ago," were ours, but are now perished eternally. Let us not dwell morbidly on these regrets, however, except in so far as they may stimulate us to more devoted living. If we find life lonely and wearisome, we know that it is but brief; and in assuaging the sorrows of others and ministering to their needs, both physical and psychical, we shall obtain alleviation of our own grief. But if to us a large degree of happiness may have fallen, we shall find it augmented and sublimated by sharing with our fellow-men that joy with which we have been blessed and by giving God the grateful service of our hearts and lives. The work is long; the time is short.

And now, dear friends, will you not help the MAGAZINE to have a Happy New Year? You cannot know how our thoughts follow each issue to your homes, near or remote. In fancy we picture its arrival at stations in Egypt and India, at missions far in the West or in the South of this country, at homes scattered all over the land; and longings ascend that each copy may do something for God and man. If you can conscientiously recommend our MAGAZINE to those who do not take it, will you not speak a word in its favor? It is not for the editors personally that this is asked of you. We trust that it is for God.

This month we feel that much of great interest is offered for the perusal of our readers. We cannot tell all our gratitude to those friends who have responded cordially and ably to our requests for help in the presentation of information. Dr. Barr, whose kindness to our MAGAZINE has been unwavering, has prepared the biographical notes that accompany the pictures of our new missionaries. Doctors Wallace and Gilchrist, having just returned from a fatiguing journey in behalf of the church's interests, and facing the work which must have accumulated in their absence, have taken time to write for us excellent, practical articles on the work specially under their attention. Mrs. MacDonald, also laboring under pressure, has cheerfully sent us the paper for which we asked. We desire to direct special notice to her article, for we feel that the important work of parsonage building is sometimes overlooked. Financial details are not always inviting, but a knowledge of them is indispensable to a full understanding of denominational work. Mr. Ferguson, the faithful secretary of the Board of Ministerial Relief which should appeal most forcibly to our hearts,

has, by his courtesy, almost made us feel that we were conferring instead of requesting a kindness. And what shall we say in gratitude to those long-suffering home missionaries who, in the midst of their busy, burdened days, have paused to listen to our call, and have sent us some word of those toilsome hours, the secrets of which are known only to God and the worker's heart, —hours devoted to the imitation of that Proto-missionary who went about doing good? We thank these friends, and express the trust that their efforts to inform the women of our church may result in increased interest and multiplied contributions.

We would not fail to express publicly our gratitude to Dr. A. G. Wallace for furnishing the pictures of churches which appear this month. The work of Church Extension is one not always distinctly understood, being sometimes taken as identical with that of Home Missions. Though closely associated, each has its separate department. We think that after this the MAGAZINE'S readers will have a clear understanding of both. We may mention that the Sabbath-school contributions for the first quarter of 1902 are designated for church extension.

Dr. Vincent's appeals for the Freedmen should not fall upon indifferent ears. It is sad that we should need these frequent reminders of our duty. Look for the paragraphs about the special needs this winter among our Southern mission stations. Observe also the following notice:

"In shipping boxes to Miller's Ferry, instead of sending by way of Mobile and Alabama River, address to Rev. C. H. Johnson, Catherine, Wilcox County, Alabama, and mark 'For Miller's Ferry Mission.'"

The Board of Directors of the W. G. M. S. has issued a new edition of the leaflet called "A Prosperous Work," which we should like to know was in the possession of every woman in our church. It would make instructive reading for men as well, and their co-operation in disseminating it is desired. It is a condensed report of the work under the care of the W. G. M. S., giving brief, clear statements with regard to the disposal of funds, the needs, the workers. Will not each congregational society procure a supply of these leaflets? Much care and trouble have been expended in the preparation of this report, which you may obtain for the cost merely of postage, 6 cents per dozen copies. Send at once to Miss Elizabeth Caughey, Otto, Pa.

What is the special need among our Freedmen this year? Articles of clothing, such as shoes, coats, etc.

As aids to the February study, it is expected that Mrs. H. C. Campbell will prepare a leaflet on Home Missions, while Mrs. G. W. MacDonald will have one on the Parsonage Work. Do you know how to secure them? Look for the address of the General Literature Secretary.

The death of Rev. G. A. Sowash's little son in Egypt drew our hearts in compassion to the father so sadly bereaved. The child passed peacefully away on October 11, 1901, and was laid to rest in Monsourah. He is said to have been a winning, attractive, little lad of three years, and will be missed in the missionary circle. Most heavily of all, however, will his loss be felt by Mr. Sowash, for whose sorrow we grieve.

Very near to us seems the Southern Associate Reformed church, and we feel a thrill of sympathy with them in their sadness over the death of Mrs. J. S. A. Hunter. This occurred in Mexico, Nov. 12th, 1901, appendicitis being the fatal ailment. She had been for a number of years engaged in the A. R. mission in Cindad del Maiz, Mexico. Some articles from her pen have appeared in this MAGAZINE.

The Fleming H. Revell Company has recently issued Dr. Arthur H. Smith's work "China in Convulsion." Of this the reviews speak very highty. It purports to be "far

more than a chronicle of the siege in Peking, or even an account of the disturbance in that empire (China). It is an interpretation of the most important epoch in the history of the Far East." Dr. Smith was for thirty years a missionary of the American Board in China, being present in the country during the doleful scenes enacted during the Boxer uprising. The work appears in two volumes, furnished with maps and many illustrations ; price $5.00.

The Home for missionaries' children established at New Wilmington seems to be prospering. It is intimated, however, that some help would be acceptable in the way of bed-clothing, and that contributions of canned fruits would also find a welcome. Funds, moreover are needed for general maintenance. Send all money to the Treasurer, Miss E. J. Sloan, Liberty Avenue, Pittsburgh, Pa., and all other donations shonld go directly to the Home.

The two paragraphs quoted below are taken from the Midland and will prove interesting to our readers.

"Our city papers last week contained the statement that the Princess Sophia Bamba Dhuleep Singh, daughter of the late Maharajah Dhuleep Singh, of India, had arrived in Chicago and entered as a student of the Woman's Medical College of the Northwestern University. Many of our readers will remember well the romance of this young lady's father, who many years ago visited the schools of our Egyptian mission, where he saw, loved and finally married Bamba, one of the girls in attendance. The Princess now in Chicago is, we believe, the daughter of Bamba, who died years ago. The father was an Indian prince of high rank, pensioned by the British government and for a long time made his home in England where great attention was paid to him socially. For many years he made an annual gift of considerable amount to our mission in Egypt. In his later years he was charged with plotting against the British government, was deprived of his pension for a time at least and left England. But before his death, as we now recollect, all these difficulties had been adjusted."

"Mrs. Jeannette C. Alter, our missionary among the Warm Spring Indians in Oregon for several years, has just closed a successful tour among congregations of Des Moines presbytery, lecturing on the conditions and needs of the Red men. Mrs. Alter speaks from a large experience, having also worked among the Omahas. She has aroused among the people to whom she has spoken a greater and more intelligent interest in this despised, abused, long suffering and neglected race. Rarely have we listened to a more pleasing, earnest and instructive address along any line of missionary effort Every congregation in the Church ought to hear Mrs. Alter. It seems sad and humiliating that the oldest race on our continent should be in such gross darkness so far as the gospel of Christ is concerned and that so little is being done for them by a professedly Christian civilization. —A. C. D."

Resurgam.

All silently, and soft as sleep,
The snow fell, flake on flake.
Slumber, spent Earth, and dream of flowers
Till spring-time bid you wake.
Again the deadened bough shall bend.
With blooms of sweetest breath.
Oh miracle of miracles,
This life that follows death !

—*Thomas Bailey Aldrich, Harper's Magazine.*

A new society organized at Evanston and have sent for four Magazines.

MRS. GEORGE WHITESIDE.

The Fifth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in Toronto, Canada, at the Metropolitan Church, corner Church and Queen Street East, on Tuesday and Wednesday, February 25th and 26th, 1902, the conference opening at 2 p. m. on Tuesday and closing at 5 p. m. on Wednesday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference. The main theme will be Interdenominational policy—How to develop the mission spirit in the home church. Educational work, and work amongst the lepers and blind in its relation to general mission work will be discussed in relation to it. The committee of arrangements are making every effort that this Conference will be of practical value to the Boards represented.

In Alabama, the crops during the past season were very meagre. Hence arises great privation even among the industrious. Dr. Vincent says, "The early part of the season was very wet, so much so that it was difficult to get the crops in and then to work them. Later, the dry weather interfered with the maturing. This is true on our mission-farm,

so that we know that it is not the farmers that are at fault.

Outlined Programs from February to December.

These programs on the various Union Study Topics are not quite the same as those suggested by Miss Hodgkins in her book, "Via Christi." Societies which secure that text-book will no doubt prefer to follow the outlines prepared by her. Some hints partly selected from her list and partly original with the Magazine are given here, however, for any who may choose to use them.

FEBRUARY—HOME MISSIONS; MINISTERIAL RELIEF; CHURCH EXTENSION AND PARSONAGE FUND.

1. Needs of the Home Mission Field.
2. The Urgency of the Present Opportunity.
3. Arguments in favor of supporting the work of Ministerial Relief
4. How is this branch of the Church's work conducted, and what is its present financial condition?
5. Do we not owe a debt to this department of Christian interest?
6. What are the objects and administration of the work of Church Extension?
7. State what is meant by the Parsonage Fund?
8. Outline the work of the Women's Board for these branches of Christian activity.

MARCH—SECOND MISSION STUDY.

1. The victory of Christianity as the state religion under the first Christian Emperor.
2. Constantine.
3. Origin of the Nestorian church, and account of its missions.
4. The Progress of Christianity in Europe.
5. Patrick, Columbia, Austin.
6. Some noted Christian leaders of this period, Chrysostom, Jerome, Augustine of Hippo, Bede, Ulfilas.
7. The Rise of Mohammedanism.
8. The church in Africa
9. Brigida and the Abbess Hilda.
10. The Translations of the Bible

APRIL—EGYPT.

1. The United Presbyterian educational work in Egypt.
2. The Native Pastors.
3. The Bible Society in Egypt.
4. The present prospect for our Church in the Soudan.
5. Temperance Work in Egypt.
6. How can we help our foreign missionaries?

At roll call respond by giving items with regard to some of our missionaries in Egypt.

MAY—THIRD MISSION STUDY.

1. Synopsis of secular history during this period.
2. "The Holy Roman Empire"—what was meant by the term?
3. Charlemagne in his relation to Christianity.
4. Brief sketches of the advance of the Gospel in the various countries of Europe.
5. Methods, good and bad, employed in the propagation of Christianity during this period
6. Charlemagne's Schools.
7. Character Sketches: Alcuin of York, and Ansgar.
8. The work of the Greek church.

JUNE—THE NORTH AMERICAN INDIANS.

1. Brief sketches of our mission-stations and work among the Indians.
2. Do the Indians make worthy members of the United Presbyterian church?
3. Evils of intemperance among the Indians.
4. Romanism and the Red man
5. Has this nation set a Christian example in its dealing with the Indians?
6. The Indian Girl, her dangers, her training at home and in the mission, her future

JULY—FOURTH MISSION STUDY.

1. The Crusades.
2. Bernard of Clairvaux.
3. Elements of error and weakness in the so called missionary movements of this period.
4. The story of Raymond Lull.
5. John Wiclif.
6. Oral sketches, (a) John Hus. (b) Jerome of Prague.
7. The Invention of Printing: Was it an aid to the Reformation?
8. Missionary Efforts in India and China.

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The organization of the W. G. M. S. How is its work done?
2. Give a list of all the departments assigned to the oversight of the W. G. M. S.
3. What are the uses of conventions?
4. Outline of the Foreign Work under the care of the W. G. M. S.
5. What does the W. G. M. S. do in the Home field?
6. What are the special needs at present?
7. How may individual societies aid the W. G. M. S. Consult "A Prosperous Work" and the July MAGAZINE.

SEPTEMBER—FIFTH MISSION STUDY.

1. Influences conducive to the rise and advance of the Protestant Reformation.
2. Reasons why the Protestant church did not in its early stage, enter extensively into foreign missionary enterprises.
3. Martin Luther.
4. The Reformation in France and Switzerland
5. The first Protestant mission in South America.
6. The Influence of John Calvin.
7. The Waldenses
8. The British Reformers.
9. Chief features of the Jesuit Missions.
10. Contrast between the work of John Eliot and that of Francis Xavier.
11. Questions for discussion: (a) What, aside from God's Spirit, was the great agent in producing the Reformation? (b) Could the Reformation be called a missionary movement?
12. The dawn of organization of Protestant missionary associations.

OCTOBER—THE FREEDMEN.

1. Of what departments of this work do the women of our church have special charge?
2. The great wisdom of industrial training.

3. The agricultural work in Alabama
4. The Prospects of United Presbyterianism among the colored people.
5. What work is in view for the coming year ?

NOVEMBER—SIXTH MISSION STUDY.

1. The Halle Missionaries.
2. Founding of the great missionary societies.
3. Moderatism and the Re-action from it.
4. The Wesleys and Whitefield.
5. Moravian Missions.
6. Work among the American Indians. (a) Jonathan Edwards. (b) David Brainerd.
7. The disastrous introduction of the Opium Trade.
8. Biographical Sketches, (a) William Carey, (b) Hans Egede, (c) Count Zinzendorf, (d) Henry Martyn.

At roll-call respond with lessons gleaned from the general survey of these mission studies.

DECEMBER—INDIA.

1 Give a list of our missionaries in India at present. State, if possible, the date of their entrance upon the work and their special location.
2. How may the home church best show its interest in foreign missions ?
3. The Native Christians in India.
4. Sketch of Hannah Marshman.
5. The need of Christian literature in India.

At roll-call, respond with instances of the benefit India has received from Christianity. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1902.

January. Paul to Constantine—From the Apostolic Age to the Christianization of the Roman Empire. First to the Fourth Century.

February. Home Missions ; Church Extension and Parsonage Fund ; Ministerial Relief.

March. Constantine to Charlemagne—From the Christianization of the Roman Empire to the Establishment of the Christi Empire of the West. Fourth to the Ninth Century.

April. Egypt.

May. Charlemagne to Bernard of Clairvaux—From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelth Century.

June. North American Indians.

July. Bernard of Clairvaux to Luther—From the Crusading Church to the Reformation. Twelth to the Sixteenth Century.

August. Review of the Year's Work.

September. Luther to the Halle Missionaries—From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to Eighteenth Century.

October. Missions Among the Freedmen.

November. The Halle Missionaries to Carey and Judson—From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

December. India.

Thank-offering.

God's Goodness—Our Resolve.

The mercy of God, His goodness to all,
With grateful thanksgiving we love to recall.
And now unto Him our hearts let us give,
With promise to serve Him as long as we live.

For blessings received, His name we will praise,
Who leadeth our footsteps and guideth our ways;
The depth of His love we cannot unfold,
His goodness unbounded can never be told.

The gift of His grace how richly it flows ;
His mercy so great, He freely bestows:
O then unto Him, our hearts we will give,
With songs of thanksgiving as long as we live.

—SELECTED.

Come Near and Bring Thank Offerings.

What a gracious invitation is this! Not to stand afar off, offering gifts to a vague, dim, distant being, but to come close to a living, loving God, who knows us, and invites and welcomes us to Himself. "Come near," and you will see better how much cause you have for thanksgiving and thank-offering. For with the realization of the Master's near presence comes the sense of ill-desert, and then the overwhelming thought of forgiven sin and assured salvation. Surely no cause for gratitude to God can ever exceed this to a human being.

Nearness to our God brings, too, the consciousness that to Him we owe every good thing that blesses our lives. "He crowneth thee with loving kindness and tender mercies." Oh, "forget not all His benefits!"

But before the invitation to draw near, are the words, "Now ye have consecrated yourselves unto the Lord." Have we really done this.

We go back to the giving of the people of God in that olden time, and we find that we cannot much depart from the principles which were laid down then for acceptable offerings to God, if we would offer our gifts aright now. So there must be a giving of *self*—of the heart and the life—or the offering will be but a mockery.

One noteworthy command was given by God to the Jews concerning one kind of offering—"Neither shalt thou suffer the salt of the covenant of thy God to be lacking in thy offering." It was ever to be kept pure and true by the remembrance of the covenant between God and His people—the Everlasting Covenant which embraces and blesses us also. As God's own children—brought by the "New Testament in Christ's blood" into closer relationship to Him than the Jews could ever know—we are to come near, in the full joy and blessing of that *covenant*, and bring our thank-offerings, for all the wonderful riches of His grace towards us.—SELECTED.

What Every United Presbyterian Woman Ought to Know.

We are glad to report that the new edition of "A Prosperous Work," which has been unavoidably delayed in its publication, is now ready for distribution for the mere payment of postage. Through this leaflet of twenty pages the way is opened whereby every woman in our denomination (if she desire) can gain a true insight into the work and workings of the Women's General Missionary Society. By paying six cents postage to our Literature secretary, Miss Elizabeth Caughey, Otto, Pa., one dozen copies of "A Prosperous Work" can be procured, and through these a circle of at least twelve, can gain a fund of information such as cannot be found elsewhere. At this, the beginning of a new year of life, a new year of service, a new year of opportunity to help others, there are many lessons to be learned from this new leaflet that should prove beneficial to all who give to it careful study. For instance:

1. It enumerates the fourteen lines of work that have been given into the special care of the women of the church.

2. It gives the membership of our missionary societies in United States, Egypt and India.

3. It names the channels through which the funds are given for the support of the different departments, of work for which no appropriation is made by the General Assembly.

4. It tells how these funds are expended—in Foreign, Home, Indian, Ministerial Relief, Freedmen, Church Extension and Parsonage work.

5. It reports what is being accomplished through the Junior work toward bringing the boys and girls into active service for the Master.

6. It tells what the dissemination of good literature is doing for congregational societies.

7. It shows the helpfulness of information given through the columns of the Women's and Juniors' Missionary Magazines concerning the work of our church at home and abroad, as well as that of other denominations.

8. It reports the way open for gaining instruction in the Training School.

9. It refers to the kind provision made for the children of home and foreign missionaries, who, during the time of procuring an education are deprived of the care of parents and of home influences.

10. It reports the important part the

Thank-offering department fills in the women's work for missions.

11. It makes plain the work of the Finance committee and reports the estate and possessions held in trust for the members of our women's missionary societies.

12. It gives the encouragements in the good work, and presents the present needs of the work.

Hereafter there will be but little excuse for any woman in the United Presbyterian church being ignorant of the work she is called upon to help support and carry on in the Lord's name to full success.

The charts sent out to pastors to be hung in the prayer-meeting rooms of the churches and the "Prosperous Work" leaflets will, we trust, do much toward helping to interest the entire membership of congregations in the work of the Women's General Missionary Society.

May God richly bless these efforts being put forth in behalf of His cause and in His name.

Yours sincerely,
MRS. MARY CLOKEY PORTER.

Thank-offering Supplies for 1902.

Senior and Junior boxes. Postage, per dozen 6c.

Senior and Junior envelopes. Postage, per dozen 1c.

LEAFLETS.

Questions of the Hour. Free with boxes or envelopes. Postage 2c per dozen.

History of the Thank-offering. Thirteen Year's Review. Free.

Thank-offering Question Box Opened. Free.

Condition of Woman Under False Religions. Per dozen 15c.

God's Gifts—Our gratitude. Free in limited numbers to societies. Postage 2c per dozen.

I Am Debtor—(Same as leaflet above.)

SCRIPTURE RESPONSIVE SERVICES.

1. Our Feast of Gratitude, (with Psalms in full). Per dozen 15c, per hundred 50c; free to mission churches.

2. The Crown of Thanksgiving, (with Psalms in full). Per dozen 15c; per hundred 50c; free to mission churches.

3. God's Gifts—Our Gratitude, (with Psalms in full). Per dozen 15c; per hundred 50c; free to mission churches.

4. The World for Christ. Per dozen 15c; per hundreo 50c: free to mission churches.

5. The Voice of Scripture. Per dozen 15c; per hundred 75c.

EXERCISES FOR JUNIORS.

1. The Call of the Hour.—(Thanksgiving.)

2. The A ,B, C, of Missions.

3. The Master is Calling. Collection of recitations with song chorus.

4. Thank-offering Recitations.

Per dozen 8c, per fifty 25c. Samples of all exercises, 5c.

Order of MRS. MARY CLOKEY PORTER, care of J. J. PORTER & Co., 920 Penn Ave., Pittsburg, Pa.

One writing from a United Presbyterian mission station among the Freedmen says that many children are already prevented from attending school by lack of clothing and shoes, and older people from attending church services for the same reason.

Foreign News Budget.

For some good reason, no doubt, the messages for the Budget have not been received and a few interesting cullings have been made from business letters that have come to our foreign secretary recently.

Egypt.

Miss Buchanan describes her difficulties in Luxor in a bright cheery way and gives us a glimpse of the oriental way of doing things, or rather not doing them, when she writes:

This new work is now a full grown boarding school, after trials and tribulations that I will describe.

The school was advertised to begin on the 11th of September, so I came a little before that time expecting to find the house ready as the owner had promised, but alas! nothing had been done. The house was in a most unlivable state; all the repairs I had ordered done were untouched. The floors are of mud covered with a soft cement that had all cracked off. These had to be mended. Windows had to be put in,

walls plastered and white-washed ; new door had to be cut through rooms. A kitchen, bake-room and one bed-room had to be built on the roof. Walls all around the roof had to be built. The whole roof had to be laid with brick and a stair-way built. The wash-room had to be made, pump put in, etc. Does this all sound very common place, my dear friends? It wasn't common place over here on this side of the water. All of this had to be done after school had actually opened, and as I was entirely alone not another English speaking person in Luxor—(Dr. and Mrs. Murch have been on the river nearly two months) I found it rather difficult to be mason, white-washer, carpenter, teacher, and a sweet-tempered missionary all at one time ; and then when the house was in this torn up condition with dust, dirt, mortar, cement, and the heat almost stifling, I took ophthalmia and had to be shut up in a dark room for a number of days with no one to speak a word of English to, and only a native doctor to do anything for me. All of this while the school was needing my attention and workmen needing superintendence. But although it was a trying time, I am sure there was a strong Helper near so that the strength was given to bear it all. And now the work has taken on definite shape and letters are coming from every direction telling of girls who wish to enter the school. The house we have taken for the school, though the very best we could secure in Luxor, is very unsatisfactory. The building is just of sun dried brick, so is very soft, and the dust is very bad. The floors too are so soft that even with mats, which are very expensive, I find it difficult to teach the girls cleanliness.

Every one seems to be expecting great things from this school. It is in the center of a large district which for a long time has been without a school or without any work for the poor women. One very encouraging thing is that already we have over twenty *big* girls in school, one girl is 17 yrs old. We have over eighty pupils in the school already, and at our first prayer-meeting, held for women and girls in our court, we had thirty-two women present besides our twenty big girls. Mr. Moosa has just called and tells me that there are twelve girls coming clear from Assuan to attend this school. Surely the Lord has a big blessing for Upper Egypt. Many of the natives tell me that they have been praying for years for this school.

Dr. Lawrence writes of her trip, in company with Miss McMillan, to Syria:

We started about the middle of August and had to remain quarantened at Beyrout ten days, thereby missing a missionary conference in session in the mountains above us at Burmia, which was conducted by F. B. Myer. The quarantine, however, was of great benefit to Miss McMillan. We spent most of the summer in the mountains with my cousin, Mrs. Stuart Crawford. The work on the new Benha building has begun. We have to be in the men's quarters by the New Year. We all feel the loss of the Giffen family most keenly, but Mr. and Mrs. Hunt are worthy successors. Mr. Hunt, Miss Dickey and I went to the station this morning to meet Mrs. McClenahan and Miss Ball who was passing through enroute from Port Said to Alexandria. The girls' school is in good condition this year. Miss Dickey is always very busy having one teacher less than last year. The students had a very successful public exhibition at the end of the summer term.

Message from Misses McDowell and Thompson tells us of their journey toward Egypt :

It is with grateful hearts that we sent our letters back to our friends in America, for we feel that God's tender care only has brought us in safety thus far on our journey. The hurricane which we passed through made us realize just how helpless we are and I trust we will be the stronger for our work because of our experience. We are thankful for the prayers which we know have followed us. The storm delayed us, causing us to miss the boat for Alexandria and remain a whole week in Naples.

Miss Minnehaha Finney writes from Mansoura :

A Budget letter should have been written last month to tell about the arrival of Miss Martin, who came to Mansoura Sept. 17th. It is needless to say that she was heartily received and we wish that the other very needy places in Egypt were supplied with as acceptable a worker. Are there not three more young ladies in the whole United Presbyterian church who would come to Egypt this year? "The harvest is great but the laborers are few."

The cut on our estimate for the year 1901-02 has caused many sad and discouraged hearts; so many prosperous schools have had to be closed and the influence of others very much weakened because of decreasing the teaching staff. Two prosperous and worthy schools for girls in the Delta have had to be closed. The mission is much criticised by our Egyptian friends for closing these and other valuable schools, and consequently we are losing our influence among them. They are beginning to look upon the American mission in Egypt as a declining rather than a growing power.

Miss Jessie J. Hogg writes from Pressly Memorial Institute, Asyut :

We have had a worker from Alexandria from the North African mission visiting us. She was run down in health and one of our missionarles invited her to Asyut for a rest and to see something of our work. Her work is confined altogether to Moslems and is naturally exceedingly discouraging in many ways. It was touching to see how she was affected by all she saw here. She seemed to feel her faith strengthened and her heart encouraged by the evident tokens of the success of our school work as shown in changed customs and happy Christian homes and lives. As she visited at the homes of former pupils and watched the daily life here in school her joy was unbounded, and I think it did our hearts good as well as hers to have our attention drawn to the results of the past years of sowing.

India.

Our correspondents all give items regarding the annual convention held in Sialkot during October. Miss McCahon writes :

A convention of the Punjab branch of the Sabbath-school Union is being held the two days previous to the meeting of our Mission Association. Yesterday was the first day of it. We have had very good meetings. Rev. Mr. Burgess Seez, of the Sabbath-school Union for India and Burmah, is present, also Mr. Stanes who works amongst children. Besides there

are a number of other missionaries from different missions who are prominent in Sabbath-school work. We are awakening to the fact that not enough attention has been paid to the evangelization of the children, so this convention will be found helpful. After this will follow four days of devotional meetings, culminating on the Sabbath with the observance of the Lord's supper, and on Monday the business of the Association will be taken up.

I became quite strong on the hills during the summer, and could climb and walk with any of them. I did my best to build up my system and get completely well. I expect to be able for the work at Bhera. Constant vigilance is the price of clean living at Bhera.

The natives have a story that in the beginning the clouds had a consultation, and it was decided that the rain should go over the river and the wind remain on the Bhera side. So Jhelum has the rain and Bhera the winds.

Miss Josephine White gives other items regarding the attendance at the convention:

All the single ladies are here except Dr. Johnson who was called to Pindi to attend a little son of Rev. D. R. Gordon, who is very ill with fever. The father was called from the meeting by telegram to go to his child. Rev. Porter was also absent because of the illness of Mrs. Porter. She is not seriously ill however.

Miss Jennie Morrison sends a later message of the improvement in baby Gordon, but of the very serious illness of Mrs. Gordon. Dr. Platter leaves for home in January. Dr. White who sails about the last of December will take charge of the hospital.

Miss Josephine Martin writes of much needed improvements being made on the Girl's Boarding School at Sialkot. When finished the school will accommodate 120 students and the native teachers. She then pleads for our prayers because of the plague, "which is sure to come to Sialkot this year." The plague spreads through the ground and is carried by mice and rats so that it causes a hard fight. We have two girls here now because the plague had reached their village.

Dr. Johnson reports a very pleasant summer in company with a party of missionaries and of doing an unusually large amount of work since her return, and of some serious cases responding to the treatment, the glory of which she attributes to the power of prayer.

Mrs. E Henry writes from Asyut under date of Oct. 26:

It is almost eleven months since I wrote you that the work on the walls of the new hospital building had begun, and now we come to tell you, though it seems almost impossible, that we have moved out of the old house into the new. It will be five years this coming January since the old hospital was opened, and while the work was new and we had only fifteen to twenty patients the rented house suited very well. But the work has grown year by year until at the time of moving there were between forty and fifty patients, and they came in so fast afterwards that we had at once to order fifteen more beds. When these are put in we will be able to accommodate seventy patients.

The past few months have been trying ones as our funds for building were low. The amount the churches at home pledged fell short almost three thousand dollars, and by June the home funds had all been used Dr. Henry went among our friends here in Asyut and some of the churches south of here and collected about three thousand dollars. When we returned from Ramleh, the middle of August, we found we only had forty dollars when the workmen had been paid off; and from that time until the present day we have collected enough week by week to meet expenses, but it has been quite a strain under such financial difficulties. The Master has blessed the work by giving the means to build this commodious structure. We know it has been the object of many prayers and tears. Pray, dear friends, that those in charge may be Spirit-filled for the Master's service.

Yesterday as Dr. Henry was shaking hands with a woman who had re-entered for an operation she said, "Come and teach me how to pray." He said to her, "But you are a Moslem, and do not believe in Christ." "I do believe in Christ and pray in his name every day since I was in the old hospital. I pray, 'Give me a clean heart, for Jesus sake.'"

These testimonies are quite refreshing especially when they really seem to come from the heart.

Letter from Dr. S. E. Johnson.

JHELUM, INDIA, Aug. 19, 1901.

From Jhelum to Bhera covers a distance of eighty miles by rail. Leaving Jhelum on the 17th by the 5 a. m. Bombay mail I reached

JALA MOOSA JUNCTION

at 6:20, a distance of 20 miles. Here leaving the mail train I had to take the "Salt Branch," at the end of which is our mission station, Bhera. This is a very large junction and as you stand on the top of the bridge which spans the track of rails and look down it reminds you of one of the railway stations at Philadelphia or Pittsburgh, with many tracks and strings of carriages and engines running hither and thither, puffing and whistling (engines in this country have no bells), all busy and astir. But I am not particularly interested in that scene; my chief interest lies in the many patients who have from time to time visited the Good Samaritan from here. Just now the wife of the native station master is under treatment and goes to Jhelum every week. Her husband (a Hindu) was educated in a mission school, and although not a Christian, he is very favorably inclined towards Christianity and friendly to missionaries and has been very kind to me.

The branch line, which runs directly south west from here, stops at this junction one half hour to give passengers time to eat chota hazii (little breakfast), and as I was taking toast and tea in the ladies waiting room my little Hindu patient, wife of the station master, appeared on the scene and we had a few minutes chat together while her husband went across the bridge

to see that the class, for ladies only, which had been ordered for me, was ready and every thing comfortable. This sounds like putting on style, to American ears, and lest you should think your missionary really getting high notions and cut down my salary (?) I will explain myself. In India there is always attached to every *mail train* a 1st and 2d class composite carriage—reserved for ladies only. No man is allowed into these carriages. This is done for the safety and comfort of ladies travelling alone, a very wise and considerate provision. But when you leave the main line on which these special carriages run, you must give 24 hours notice to the station master of your starting point and he will see that you have a carriage provided and will label it "ladies only." Hence I speak of my carriage. I paid for the round trip five rupees and four annes, about $1.70. Leaving Jala Moosa at 7 the next point of interest we reached was

DINGA

in Gugrat district, under the care of the Scotch Presbyterians, who have a school and dispensary in the village. As the train rolled in along side of the masonry platform a poor little woman came up and peeping into my carriage asked if I was the siami meru (wise woman) who goes every month to see the women at Pasrur. "Yes, and what do you want," asked I. Pulling up her kurta (shirt), which was dirty as mud, she showed me a cancer in the right breast, and without a word held up a small mud cup. "What do you want in this," I asked. "Some oil to stop this sore which has been eating me up for the last 12 years." "Come to Bhera, I am going there now, and I will see that you get something to help you." "Go to Bhera,—how can I? I have no money, and who will take a beggar woman like me? I have to beg for my daily mouth full of bread. I cannot go there." The station master, a humane Mohammedan, whose wife I had at one time treated, and the Christian conductor (or guard as we call them out here) hearing this conversation, said to the woman, "Get in and we will see you through to Bhera." The woman got into one of the third-class carriages and is now a grateful patient under treatment in our little hospital just opened at Bhera.

CHILLIANWALLA

was the next place of interest on this line. The village is small and insignificant, but two miles to the right of it stands a historical pillar marking the resting place of brave British and native soldiers who fought and fell in one of the most bloody battles of the Punjab in 1849. More than a hundred times within the past eleven years have I passed Chillianwalla on my visit to Bhera, but I have not forgotten to look for this pillar, because my good brave father, who was a British soldier, fought in that very battle and was wounded by a Sikh who cut open his right cheek with his sword; and I remember his telling us all about it with the pride and joy of a soldier who comes off victorious in battle. And can I, a soldier's daughter, ever forget Chillianwalla, which was taken by England at such a cost and opened up to the missionaries to win it, yea, conquer it, for the King Christ, with the sword of the Spirit? I am a soldier too.

MALKAWALL JUNCTION

was the next station and here we changed trains again, but my carriage was shunted on to the Bhera line which had its train ready on a separate track. There is a small branch which runs from here to Khewra where the Salt Range of India begins. This range is well worth a visit, and if any of you ever come to India in my life time I'll be glad to take you to Khewra myself and show you miles into this wonderful salt mines. There is still another branch which runs on to Multan, a large military station which makes connection with Karachee, one of India's favorite seaport.

At Malakwall we have Christian workers, and ten miles before we reach this Bhera district begins. Here we are allowed one hour for breakfast, but we are soon on the go again and in another hour we were at

MIANI,

the salt depot. From here bags of salt, yes and wagon loads, go to all parts of India. The town is big and full of rich merchants. Here the train stopped fully ten to fifteen minutes loading and unloading wagons, etc. This morning a Hindu grocer was waiting at the station with his sick wife (who had been treated at our Bhera dispensary) to see me and consult about his wife. He had heard from my Bhera assistants that I would be along on the 17th and he had brought his wife to go along with me to Bhera, and we had a nice quiet talk together for a whole hour.

BHERA.

was at last reached at 12 o'clock and I was most kindly met at the station by Rev. W. Martin with his carriage. He drove me over to the city where my assistants live close to the dispensary. After a little rest and refreshment we were soon at work, examining and treating special cases who had heard of my coming and were on hands. One sad woman brought a dying baby 12

days old (a boy) who had been to all the doctors and quacks and fakirs in Bhera; but the mother, who was not able to leave her bed, hearing of me sent her child with a relative, in the hope that I could do something to help the child. His eyes were set, the lower jaw had fallen. He was dying and in a few minutes was gone. How I longed for Jesus to be there to save the boy for his mother's sake. He was her only child.

We were busy till late in the evening and the next day was Sabbath; but early in the morning the sick began to come again and after morning service which was conducted by Rev. Cummings, who had come to Bhera to help Mr. Martin, with a weeks city preaching we did some more work. At 5:30 we had the Sabbath-school. As I went into the church I saw a group of Hindu women with sick babies, waiting for me. I invited them into the church and they came in and joined my class of Christian women, and after service I took them into the dispensary next door and with the help of my two assistants treated the children, most of whom were suffering from summer complaint and bad eyes This ended my pleasant visit to Bhera. You will notice I am not able in these visits to do much work for Christ, but some times I carry leaflets and give them out to the men and they are always received with thanks and I believe read too.

At 12 that night I took the train again and reached home Monday morning at 7:30, in time to have a good cup of tea, and go to the hospital.

In conclusion I want to say a word or two about opening a ward for indoor patients in connection with our Bhera dispensary. You will see from the last report sent you that there is a demand for this. Bhera is fast becoming a place of great missionary enterprise. We have now a missionary stationed there, who is constantly with the people of the city who have begun to come to him freely, and on account of the new Jhelum Canal, which runs through the district, hundreds of natives are buying the land and settling down on the land which hitherto was barren. A Christian village is starting up a few miles south of Bhera, and very soon we will have Christians from all parts in this district, who will require our help, both spiritual and physical, and we want to be ready to help them in every way.

The heathen patients have been at me for a long time to open a hospital at Bhera, but I could not see my way clear to do so before. However I think the time has come to do so now, and I have made a beginning an experimental way and without asking for any extra money, hoping it will prove successful and show us by the next annual meeting whether I should ask the mission to sanction the building of a place for ten beds.

It is ten years now since this dispensary was first opened and the work has grown gradually but steadily, and this is saying not a little for conservative Bhera, but the Lord's work must grow and His cause must flourish and His Kingdom must fill the earth, because He is the chief worker in the whole scheme of salvation to men.

I am getting old and not able to look after Bhera dispensary as it should be looked after, but I am hoping Dr. MacArthur will some day soon take up this most encouraging and needy field where very faithful girls have already done so much and so well towards making a start,—and therefore I am not afraid to go ahead. When you are ready for another talk I hope I will be able to show you a little work in the Good Samaritan Hospital. For the present good-by and God bless you.

Your loving missionary,

DR. S. E. JOHNSON.

Young People's Department.

EXCHANGE.

Young Ladies Missionary Societies.

The query in the minds of many earnest workers is, can we have a missionary society in our congregation in which the the young women can be enlisted? It may not be difficult to *enroll* a sufficient membership to constitute a society of fair proportions but to *enlist* the members in active work is the problem. Ordinarily it is accounted necessary to have regnlar meetings of any society in order to insure successfui

work and maintain an interest in whatever plans are proposed. Because there are conditions existing in many localities which interfere with regular meetings, many good Christian people feel that they are fully excused from the duty of maintaining a young ladies missionary society. A congregation with the optimistic appellation of Mt. Hope is situated about ten miles from a railroad and in the region where hills and tough limestone soil make winter and spring traveling often impossible, save on foot. Yet this congregation, small though it be and without a pastor until a couple of months ago, reported a young ladies missionary society. The report said they did not hold stated meetings; in fact their meetings were just as opportunity permitted any of their members having an interview with their chief officer. The only officer of their organization was not a president, for they had none, but a treasurer, and this executive member forwarded twenty dollars as their contributions to foreign missions.

It is not an impossibility to establish a young ladies missionary organization in any congregation if any two or three young women are agreed as to its importance. These few can take Mt. Hope as an ensample and in due time contributing members can be induced to have an interest in knowing what distribution is made of their contributions, and by this and its social features can be persuaded to attend missionary meetings.

To obtain and maintain a flourishing organization this one factor is essential—unfaltering perseverance, a spirit in the zealous organizers that will not brook discour agements. An illustration of fruit bearing in the effort to secure active co-operation from lethargic members comes in a letter received a few days ago from a young lady in a Presbyterian congregation: "Did I say I am a member of a young ladies missionary society? I mean to say I am a contributing member in five societies and have been enrolled as a member of a foreign missionary society ever since my childhood, but never until last Saturday have I attended a missionary meeting. Some unwise creature had the hardihood to make me chairman of the social committee for a Japanese tea, and it became obligatory that I attend. Indeed I greatly enjoyed the affair, and felt amply rewarded by seeing the smiling face of our old friend M—— so recently escaped from the Boxers. (Her husband is still in China.) So now I will have to perform the social act at each monthly meeting, and don't be surprised if I become so enthused that you hear of me wanting to go out as a missionary."

Responsibility is not necessarily a burden; it may be a strong attractive power when placed with wise discrimination by the executive officers of a missionary society. If the appellation, "Young Ladies Missionary Society" be too formidable, too austere in its tone, adopt the plan of the Taylorstown, Pa., organization and be known as a "Missionary Culture and Social Circle." JEANNETTE DICKSON.

Cannonsburg, Pa.

A kind letter has been received from the Society of King's Daughters of the Fourth church, Allegheny, through the Corresponding secretary, Miss Mary Robinson, as follows: "I have been authorized to write you in behalf of our society to say that we will be willing to help in your work if you will kindly let us know upon what line you wish us to write," and concluded with the good wishes of the society. Such letters make a very bright place among the necessarily weary routine of the work, and are very much appreciated.

There are two ways in which the members of the Young Women's Missionary Society can cooperate with us in increasing the circulation of the Magazine; first of all, those who have derived benefit from it can recommend it to others. Such advertising is incomparably more value than any other, and will greatly assist in disseminating information regarding the character and scope of the Women's Missionary MAGAZINE, including its Young People's Department and in securing new subscribers.

A second valuable aid, it may be urged, is to send information concerning the Young Women's Missionary Societies, either in brief news items, or in the description of methods of work which will be of general interest.

Such assistance is earnestly solicited and

will be greatly appreciated. If every reader will consider herself a "special correspondent," the Young People's Department will be much improved.

BIBLE READING.

Chosen.

"I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about, born in God's thought and then made by God, is the dearest, grandest and most precious thing in all thinking."

GEORGE MACDONALD.

1. God has chosen us to be holy. Eph. 1:4,5; 2 Tim. 1:9; 2 Thess. 2:13; 1 Peter 1:2; Rom. 8:29.

2. To show his praises. 1 Peter 2:9. This is God's thought for all of us.

3. What did Paul write to all in Rome. Rom. 1:7.

4. In the same epistle he shows how God's thought extends to the details of our individual lives. Rom. 12:6-8.

5. God needs many kinds of instruments. 1 Cor. 12:4-11.

6. What is said of God's thoughts concerning us in Ps. 139:16-18.

7. What suggestion in Acts 17:26 as to the circumstances of our lives?

8. What did Christ say to his disciples? John 15:16.

9 Christ's work was chosen for him. Heb. 5:4,5; John 6:38.

10. The apostles were chosen. Rom. 1:1; Acts 9:15; Acts 13:2.

11. The work of every one. Mark 13:34.

12. He remembers what he has given each one of us. Luke 19:15.

13. God's choice brings responsibility. 2 Pet. 1:10; 2 Tim. 2:3,4.

14. God gives needed grace for whatever he calls us to. Jer. 1:4-9.

15. What is said of Christ's followers. Rev. 17:14 last clause.—*Lutheran Missionary Journal.*

Some Reasons Why One Should Join the Young Women's Missionary Society.

1. Interest in missions lead to the study of the customs, religions and geography of the country where the missionaries are located; it will illustrate this to relate a circumstance that occurred a short time ago. A young lady when visiting a literary club, during the discussion of the trouble in China, showed such a remarkably intimate knowledge of the geography of China, the habits and customs, religious beliefs, natural resources of the country, and history of former ages, that a scholarly member in surprise inquired how she came to be so well informed. She replied, "We have missionaries in China, and study about the country in our missionary society. I have taken my turn in preparing papers there."

2. Reading missionary literature stimulates a taste for the best, so preventing the reading of such that is useless if not positively hurtful. Tennyson says: "I am a part of all I have met." It is as true, of what we read. "The deeds attained by great souls," says Alger, "becomes the ideals towards which lesser souls strive." Edison testifies that his whole life was formed by one book he read when a boy.

3. The study of systematic giving leads to systematic spending—generosity, self-denial. For "Where your treasure is there will your heart be also."

4. A plan of missionary study has been adopted by all the missionary societies of the different denominations, somewhat as the interdenominational Sabbath-school lessons. This course will cover seven years. of six studies each; the other six will be given by each denomination to their own missions. The studies for 1902 from Paul to the commencement of the 19th century, have been presented clearly in a little book, Via Christi, by Louise Manning Hodgkins; also in a phamphlet, Earliest Missions in All Lands, by Mrs. Park. It is very important that all the young ladies are in the society and ready for study in January.

5. The new missionaries do not go from the Women's Missionary Society. The average age of the unmarried lady missionaries, when appointed, is from 18 to 22; the married ladies but little, if any, older. The information gained in the Young Women's Missionary Society will be useful in foreign work and the prayers and study of missions may lead some member to devote her life to the work of foreign missions, and in the future there may not be the discouraging report, we have no young women to send."

6. Because the new missionaries and the members of the Young Women's Missionary Society are of the same age there will be a closer bond of sympathy between them which might be made stronger if some societies assumed part of a new missionary's support, as is done now by the Women's Missionary Society.

7. Christ's last command was "Go, ye

into all the world, and preach the gospel." The duke of Wellington, after a residence in the East, was asked, "Does not your race think it almost useless and extravagant to preach the gospel to the Hindoo?" He immediately replied, "Look to your marching orders, Preach the gospel to every creature."

Marcus Whitman's Ride.

In 1835, Marcus Whitman, the great missionary of the Congregational Board, established the mission for the Indians at Walla Walla. In the fall of 1842 a company of immigrants arrived, among them, Gen. Amos L. Lovejoy, a man thoroughly informed in national affairs. He gave Dr. Whitman the first intimation of the danger that Oregon (or what is now divided into the states of Oregon, Idaho and Washington,) would be given by treaty to England; that the treaty would probably be concluded before Congress adjourned in March, reporting the words of Daniel Webster, Secretary of State, showing the sentiment when he said,

"What do we want with the vast, worthless area, this region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or these endless mountain ranges, impenetrable, and covered to their base with eternal snows? What can we ever hope to do with the Western coast, a coast of three thousand miles, rock-bound cheerless, and uninviting, not a harbor on it? What use have we for such a country? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it is now."

Dr. Whitman felt impelled to go to Washington at any cost, that by his report of the wonderful resources of this country he might save Oregon to the United States. There were many hindrances, making it well nigh impossible. The American mission, under which he served, had ruled that no one should leave his appointed station without permission from the local missionaries, also from the American Mission Board in Boston. He at once sent runners to each station, gathered the missionaries together in great haste, and laid the trouble before them. Although some differed, the majority advised him to undertake the journey. As to permission from the American Board, he said, "If the Board dismisses me, I will do what I can to save Oregon to my country. My life is of but little worth if I can do this; I am not expatriated by becoming a missionary."

The question who would volunteer to go with him was bravely answered by Gen. Lovejoy, although weary with his long five months journey. Five days afterwards was set for the start, missionaries hurried to their stations to write voluminous letters and reports for Dr. Whitman to carry with him. Active preparations at once commenced for the journey the day following the conference. While Dr. Whitman was at the post-trader's store of the Hudson Bay Company purchasing some needed supplies for the journey, a messenger arrived bringing the news that Oregon would soon be British domain. Dr. Whitman carefully concealing his intentions, for had they been known he would not have succeeded, hurried home and the following day, Oct. 3, 1842, together with Gen. Lovejoy and an Indian guide, started on their four thousand mile ride to Washington. It is easy to imagine the disappointment of the missionaries, when the letters arrived, to find that Dr. Whitman had started on the third day instead of the fifth as arranged.

In eleven days they reached Fort Hall, where Captain Grant, who was in the employ of the Hudson Bay Company, suspecting Dr. Whitman errand, did all in his power to discourage and detain them, saying it was impossible to cross the mountains in winter, the snow already twenty feet deep, and the Indians on the warpath. Dr. Whitman, however, instead of turning back, set out to find a new route.

In his diary Gen. Lovejoy gives some experiences of this terrible journey: "Passing over a high mountain on our way to Taos, we encountered a terrible snow storm, which compelled us to seek shelter in a dark defile, and although we made several attempts to pass on, we were detained ten days. When we got upon the mountain again we met with another violent snow storm, which almost blinded human and beast. The pelting snow and cold made the dumb brutes well-nigh unmanagable. Finally the guide stopped and acknowledged he was lost and could go no farther. We resolved to return to our camp in the sheltered ravine; but the drifting snow had obliterated every sign of the path. In this dire dilemma Dr. Whitman dismounted and upon his knees in the snow commended himself, his distant wife, his missionary companions and work and Oregon to the

Infinite One for guidance and protection.

"The lead mule left to himself by the guide, turned his long ears this way and that and finally started plunging through the snow drifts, all the party following. The old guide said, "This mule will find the camp if he can live long enough to reach it," and he did. When we reached camp the guide at once announced that, we would go no farther, that the way was impossible. This was a terrible blow to Dr. Whitman; he had already lost more than ten days of valuable time but it would be impossible to move without a guide. "There is but one thing to do," he said, "You stay in camp and recuperate and feed the stock, and I will return with the guide to Fort Uncompahgra, and get a new man." He was gone one week when he again reached our camp in the ravine with a new guide. The storm abated and we passed over the mountains and made good progress toward Taos.

"Our most severe experience was on reaching the Grand river. It was about 600 feet wide and frozen on either side about one third across. Although intensely cold the current was so very rapid that about one third of the river in the center was not frozen. The guide studied it and said: "It is too dangerous to attempt to cross." "We must cross, and at once" said Dr. Whitman. He shoved his horse off the ice into the foaming stream and after buffeting the rapid current reached the ice on the opposite shore a long way down the stream. We had no difficulty in persuading the other horses to plunge into the icy torrent, for in a wild country when the lead animal has gone ahead the rest are eager to follow. Wood was plentiful and we soon had a roaring fire. The many delays had caused not only the loss of valuable time, but we had run out of provisions. A dog had accompanied us, and we ate him. A mule came next, which kept us until we reached Sante Fe. Had there been time for hunting we could have captured any amount of wild game, but we even went hungry rather than lose an hour in hunting.

"When within about four days journey of Bent's Fort we met George Bent, who told us that a party of mountain men would leave Bent's Fort in a few days for St. Louis; but we could not reach the Fort with our pack-animals in time, Dr. Whitman being very anxious to join the party and push on to Washington, concluded to leave me and the guide with the packs, and taking the best animal started on alone, hoping by rapid travel to reach the Fort before the party left; but to do so he would be compelled to travel on Sabbath, something we had not done before. The guide and I traveled slowly and reached the Fort in four days, but imagine my surprise when told that the Doctor had not arrived nor been heard from. As this portion of the journey was infested by gangs of gray wolves, half-starved during the snows and cold weather, every night our camp being surrounded by them, coming even to the door of the tent, our anxiety for his safety was greatly increased. If not killed we knew he was lost. With a good guide I started in search and learned from the Indians that a man who was lost had been trying to find Bent's Fort I returned as rapidly as possible, but he had not arrived.

"Late in the afternoon he came in much fatigued and almost desponding. He said that God had hindered him for traveling on the Holy Sabbath."

Dr. Whitman did not wait to treat his frozen feet, hands and ears, but pressed on to Washington, immediately gaining audience with President Tyler and Daniel Webster. It is a picture worthy a place in the national capital—the old pioneer in his leather breeches, worn and torn fur garments, frozen limbs, hands and ears swollen and disfigured by the cold, just in from a 4000 mile ride, standing in the presence of the President and secretary of state, pleading for Oregon and the flag. Marcus Whitman said, "All I ask is that you will not barter away Oregon." President Tyler replied, "Dr. Whitman, your long ride and frozen limbs speak for your courage and patriotism; your missionary credentials are good vouchers for your character," and he granted the request.

(An account of the tragic death of Marcus Whitman was given in a recent number of the Magazine in a sketch of Narcissa Whitman, his wife.)

How Can the Senior Society Best Help the Junior Society?

The senior society is composed largely of the mothers of the Junior society; therefore it is to be expected that they will be intensely interested in the Junior society, and will watch with pleasure the growth and development of the little ones. The training class in the church is a kind of a supplement to the home training. It is for the mothers to lay the foundation firm and sure, and then to see that they attend the Junior society, so that the work begun in the home will have a chance to perpetuate and grow strong. Every mother will reach out and help the children in all of the difficulties and discouragements of their school life, and so they must in their Christian life. A mother's influence for or against the society

is like a lighted candle; it cannot be hid, the children will reflect it.

You will contribute very much to the good of the society if you will help them to get the lesson assigned them. Teach them to do whatever is required of them and do it cheerfully. Never forget the day or hour of meeting and have the children there promptly. Another good way to encourage and help is to have union meetings of the seniors and Juniors. Prepare a special program and have the children take a prominent part. Make them feel that they are needed. This will serve to keep them in touch with the senior society, and when the time comes for promotion into it, they will welcome the day instead of shrinking from it or falling out altogether as many do.

The senior society should remember the Junior at the throne of grace. In a word do as Christ did. When on earth our Lord set them in the midst He laid his hands on them and blessed them, He invited them to His presence, He folded them lovingly in His arms, He called them the lambs of His flock. He provides suitable food for them and bids *us* find them, and if we neglect the least of them we have not fulfilled the divine command, "Feed my Lambs." The seniors appoint a Junior superintendent, and that is right; but the best way to help is for each senior member to appoint herself as sub-superintendent, and to always have an eye on the children and see if this or that one attends, and if not invite them to and tell their mothers about it—what a help it will be to them and what a help they will be to the society, and then report to the chosen superintendent. Thus the superintendent will feel that she has the support of the seniors besides enlarging the membership of the Junior society; and better still, it will put the children in the way of learning some good

Let every one of us begin now and by persistent importunity compel attention to the Juniors. MRS. F. G. JOHNSON.

Columbus, O.

FROM Month TO Month.

Testimonials of Respect.

MRS. JENNIE LOGUE CAMPBELL.

Minutes adopted by the Woman's Missionary Society of the Second Church, Monmouth, Ill., upon the removal from us of our late President and pastor's wife, Mrs. Jennie Logue Campbell.

The Ladies Missionary Society of the Second Church, Monmouth, would record a Minute of their appreciation of her labors among them. Always able and ready for every call made upon her, wise in counsel, earnest in purpose, we were honored by her companionship.

Our prayers and good wishes follow her to her new field of labor. May she be enabled to do much for the Master she loves, and win many as stars in His crown of glory. We cherish the hope that in the Providence of God we may again be permitted to enjoy her fellowship.

M. M. THOMPSON,
E. A. MCCLELLAN,
M. T. MCCLENAHAN. } COM.

MRS. MARGARET M. PATTERSON.

The W. M. S. of the U. P. church of New Lebanon, Ohio, expresses sincere appreciation of Mrs. Margaret M. Patterson (our former pastor's wife) who recently removed from our congregation.

Through her influence our society was organized. By her faithful attendance and earnest Christian work, she has set us an example worthy of imitation.

Our prayer is, that she may receive that blessing of the Lord which maketh rich and addeth no sorrow.

IDA MCQUOID,
MRS. JAMES EWING,
LAURA V. POLLOCK. } COM.

Mrs. Nancy Boggs

On the 20th of Sept., 1901, Mrs. Nancy Boggs of Oakland United Presbyterian church was called to her heavenly home. A long life of service for the Master was closed with the departure of our dear sister. She loved the house of God never being absent unless provendentially hindered.

We miss her cheerful face and friendly greeting, but we lovingly cherish her memory. May we hear the voice of the Master saying to each one of us, "Be ye also ready for in such an hour as ye think not the son of man cometh"

We extend our sympathy to the bereaved husband and family and commend them to Him who has said "I will not leave you comfortless." A. J. M.

Mrs. Elizabeth Hay.

A tribute of respect from the Women's Missionary Society of the United Presbyterian church of Clinton, Pa., to the memory of Mrs. Elizabeth Hay, who died October 8th, 1901, in her eightieth year.

As a shock of corn fully ripe, so the spirit of this aged mother and grandmother was gathered by the angels into the Master's garner. Her Christian char-

acter was manifested to all in her faithful attendance at public worship and her interest in our society. "Faithful even unto death, hers is the crown of life."

While, as a society, we deeply mourn this our first loss we count it a privilege to be able to bear our witness to her Christian character and fidelity to her profession.

To the bereaved ones we extend our sincere sympathy and commend them to the care of the loving Father "who doeth all things well."

MRS. COOPER,
MRS. MCKIBBON,
MRS. MCCALL,
MRS. BICKET. } COM.

Mrs. A. J. Campbell.

We, the W. M. S. of the Second United Presbyterian church, of Pawnee City, Neb., wish to bear testimony concerning our sister, Mrs. A. J. Campbell, who was called home Nov. 5th 1901.

For years our sister was prevented by suffering, from meeting with us regularly. Yet we trust that her zeal for our Master's cause, her gratitude for blessings received, her patience and resignation to His Will will be profitable to us and encourage us to more consecrated service.

We extend our sincere sympathy to the bereaved family, remind them that she is separated from them by only the thin veil of a little while, and we would commend them to Him whose abundant grace enabled her to declare that "The darkness is past and the true light now shineth."

Mrs. Lydia Caldwell.

The W. M. S. of the First U. P. church of Indiana, Pa., desire to place on record a tribute of love and respect to the memory of Mrs. Lydia Caldwell, who was called home suddenly on Oct, 29, 1901.

We wish to bear testimony to her noble Christian character, her generous liberality and her cheerful, sunny disposition always looking on the bright side.

Sadly we miss her, for, though she was 84 years old, her seat in the church, the prayer-meeting and the missionary meeting was almost never vacant. While we deeply mourn her loss and bow in humble submission to His will yet we shall long remember her cheerful presence, as well as the willing heart and helping hand which was ever ready for service.

As a shock of corn fully ripe, so her waiting spirit was gathered into the Master's garner. "Be ye also ready."

MRS. J. A. DODDS,
MRS. J. R. CALDWELL,
MRS. W R. CALHOUN. } COM.

Mrs. R. C. Morton.

The Ladies Missionary and Benevolent Society of the Eighth United Presbyterian church, having sustained a great loss in the death of one of its most efficient members, Mrs. R C. Morton, desires to put on record this paper, as a testimony to her character and worth, and as an expression of sympathy to those who, with us, have been so bereaved in her death.

For nearly nine years Mrs. Morton was an active member of our missionary society. She always showed a broad and liberal spirit in planning the work of the society. She was most wise and resourceful in counsel, always ready with fresh suggestion as we sought ways in which we might serve the Master. She was always faithful in attending meeting sand in performing duties assigned her, suffering nothing to interfere with this her work for the Lord. She was peculiarly strong in the way of executive ability. She seemed to be especially endowed with a talent for management, and an enterprise committed to her care was always carried through smoothly to the most entire success. For three years she served as president of our society, and was always in some official relationship to it, and she filled all these positions with the most marked faithfulness and ability. She was always deeply interested in the mission work of the church and counted no effort or sacrifice too great that would in any measure hasten the evangelization of the world.

Though we shall see her here no more, we shall not forget her beautiful faith and her unwearying faithfulness, her wisdom and her strong common sense, nor that unbroken cheerfulness of hers that was always so marked a feature of her disposition.

Knowing what we do of her faith and her works, of her loyalty to her Master, Jesus, we know that her death only means translation. She walked with God, and is not, for God has taken her. She has gone "to be with Christ, which is far better."

To the bereaved husband we extend our deepest sympathy, and commend him to the great Comforter who can minister grace sufficient for the hour of sorrow. We remember in our sympathies too all the members of the family, and especially the son and daughter now on their journey to the distant mission field. We remember the sisters of our departed friend, and all those to whom this bereavement is such a sore personal loss. We pray that the Lord will minister to them all the full comfort of His word and Spirit.

MRS. W. I. WISHART,
MRS. JOHN MCNAUGHER,
MISS ELIZABETH SCHWARBERG. } COM.

Allegheny, Pa., Nov. 24, 1901.

Mrs. T. W. Free.

The Women's Missionary Society of the United Presbyterian church of Waterford, Pa., offer the following tribute of love and regard to the memory of Mrs. P. W. Free, the beloved wife of our pastor, who entered into rest Nov. 24th, 1901.

We recognize in the life of our dear sister who has gone forward into her reward one of his faithful children, who by her unselfish and careful thought for others at all times, by her fidelity to duty, by her cheerful and helpful life, and by her devotion to all good and noble work has left within the hearts of all who know her, a sainted memory.

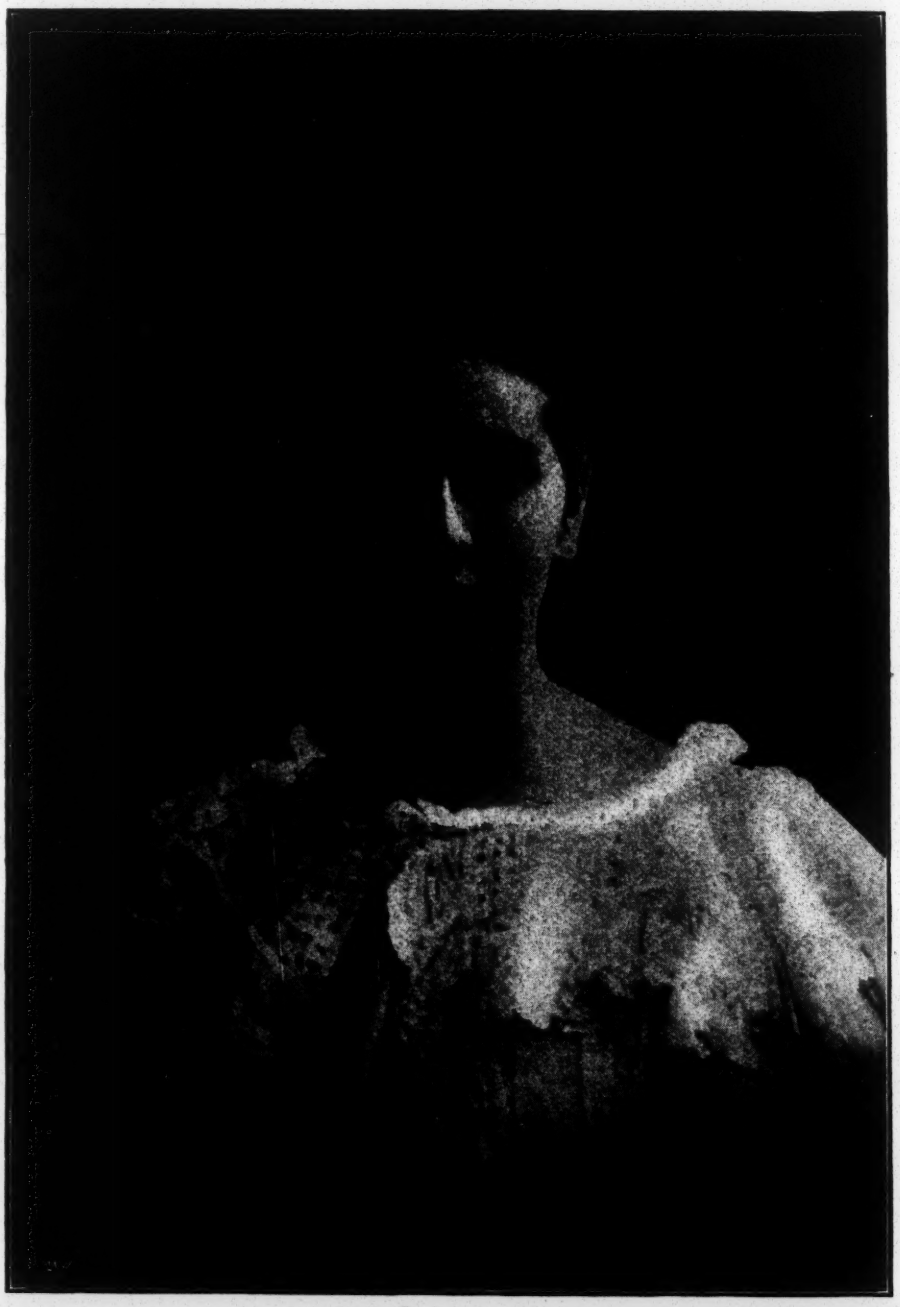
Resolved, 1, That we bow in submission to an all wise Providence knowing He doeth all things well.

2, That we emulate her characteristics, her unselfishness and untiring devotion to the Master's will. Her first consideration in everything was duty. She esteemed it a blessed privilege to work for the Master.

3, That we take warning that time is short and death is certain, praying always that the time of our departure may find us prepared to meet God, our judge.

4, That we extend to the sorely bereaved husband, daughter, and sons our deep sympathy in this their hour of trial, praying the Lord of all grace to sooth and heal, give joy for sorrow, sweet peace for trouble and light that darkness may speedily pass.

MISS MARY E. MOORE,
MRS. W. A. IRWIN. } COM.



MISS MARY GETTIS CARSON.